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## Some Thoughts on Modern Comfort

"In all labor, if God so will, there is profit"  
(Bion, translated by A. S. Way, *Theocritus*)

Of the Distributist principles some find ready though tardy admission in the journals and periodicals of the day. But there is very commonly a face-saving effort to qualify admissions until they are almost withdrawn, a fundamental unwillingness to admit that the progress so long worshipped was a phantom. A writer in *Everyman*, after admitting that William Morris rescued us from Robotism, falls back upon this weary old sing-song: "For the machine is not necessarily such an agent for unmitigated evil as some of these people pretend. Rightly used it is even an incalculable agent for good. And anyway, no amount of revolt against it will stay its march of progress: as well try to stop the waves themselves."<sup>1)</sup>

That the machine is an evil thing in itself we certainly do not contend. It is indifferent. But the use of it to supplant traditional handwork, we contend, has not been "an incalculable agent for good," but very much the contrary.

A first principle with the Progressives is that bodily labor is an evil to be reduced and avoided as much as possible. But this is an assumption simply false. Even had there been no Fall, St. Thomas tells us, there would have been labor—and no-one will seriously pretend machine labor was meant—pleasant and wholesome.

After the Fall, this labor became burdensome insofar as it was now enjoined as a penance, and man was henceforth to eat bread in the sweat of his brow, taming and ordering the thistle-rife ground. The myth of "Progress", or necessary and universal advance, has been so often and ably refuted that it ought to have been long since abandoned,<sup>2)</sup> but as in the case of Anglican "continuity", pride continues to maintain the monstrous fiction in the teeth of the evidence. The ancients knew nothing of it, but they did know, by tradition, of the Golden Age, and something, vague though it was, of the Fall. Even the Renaissance with all its this-worldliness finds an English voice in Spenser:

<sup>1)</sup> L. c. Feb. 23, 1934.

<sup>2)</sup> For an excellent demolition of this progress see Belloc in *Studies*, December, 1920; also Maritain's writings, notably *Théonas*.

"So oft as I with state of present time  
The image of the antique world compare  
When as man's age was in his freeest prime,  
And the first blossome of fairie vertue bare;  
Such oddes I finde twixte those and these  
which are,  
As that, through long continuance of his  
course,  
Me seemes the world is runne quite out of  
square  
From the first point of his appointed course;  
And being once amisse, growes daily wourse  
and wourse."

(*Fairy Queene* II, iii).

Especially in intelligence, "the march of mind," had the ages made constant advance, according to the myth-makers of the last century. That century indeed achieved great things in physical science (not the highest science by any means), but that very science, so far from supporting, gives witness against their cherished theory, born of theophobia. Anti-religious pride and prejudice strove to give the impression that science was on its side. It were nearer the truth to say with Tennyson that nature questioned shrieked against the creed. The attempt to suborn her was foolish and fatal to the boast that was their very life.

"The modern average of cranial capacity lies between 1,000 and 1,400 cubic centimetres, while that of the fossil man of Cromagnon has been estimated at 1,650 cubic centimetres, that of Chencelade at 1,710 c.c. and that of Barma Grande, near Mentone, higher still. This result is not flattering to our pride in the progress of modern man, but it is obviously borne out by the recent discoveries of fossil man outside Europe. In South Africa, remains have been found at Boskop and Tsitzikama of a prehistoric race, somewhat resembling the Cromagnon type and possibly of similar age. The cranial dimensions of the skulls are most remarkable, and were estimated by the discoverer of the Boskop specimen at 1832 c.c., and by Professor Elliott Smith at 1,900. This is probably too high, but the lowest estimate gives over 1,700."<sup>3)</sup>

So thoroughly has the modern industrial nation of work, as a necessary evil to be got over as quickly as possible and compensated by artificial recreations, taken hold of the majority,

<sup>3)</sup> Dawson, C., *The Age of the Gods*, 1928, p. 10-11.

that not a few even of those who acknowledge the need of a landward exodus can only think of it as a semi-urban compromise, hours of minding a tractor or reaper-binder followed by film-watching and such like. They assume that even those who desire to go landward will rejoice to take with them all of urbanism that they can. They have no conception of a landward conversion, a change of heart that implies a loathing of the novel gewgaws. Here is what one of those for whose benefit the change has been made, has to say about its experienced effects:

"At twenty-seven years of age, after a Secondary school education, I have achieved the highest position available in my work—head herdsman to the finest shorthorn herd in England. But with all the so-called conveniences of machine milking, modern cowsheds, electric light, tabloid concentrated modern feeding stuffs, certified and tuberculin-tested milk, I would willingly change places with any cowman of fifty years ago, content to live quietly without the nerve-racking appliances of modern existence. Is it all worth while? Is there anywhere in all this England of ours, once so fair, in which the peace of God remains, or anyone other than I to desire it?"<sup>4)</sup>

The rebound from a prolonged and extravagant artificialism is bound to come, the more strongly the longer it is delayed. In America it has, I gather, already made itself felt to an extent hardly known as yet in England. "Already . . . the imperative human instinct to survive is evading obligations expressed in that excessively high gold-content of the dollar (the United States has gold enough to make the nominal gold-content twice as high, but if it did so, the gold standard would be demonstrated yet more disastrously as the noxious fiction that it is). All over the Western States, direct exchange, by barter of labor against commodities, is a startling and vast phenomenon, spreading like a prairie fire. Moreover, already a subsidiary money—ignoring the dollar entirely—is automatically coming into existence. In those Western States one can exchange scrip, giving right to so many days of labor, or to a given volume of commodities, on scrip-markets which are as busy as Wall Street is stagnant."<sup>5)</sup>

The whole effort to ignore experience, scout tradition, and reverse agelong natural methods is bringing its own nemesis.

An Irish friend tells me that in the most frugal and rural parts of Western Ireland, the women suffer far less in childbirth than in the cities, where, it is hardly disputed, modern life has made it far more difficult and dreaded, thus increasing the temptation to evade it by means which, to the God-fearing, are horrible, criminal, and mortally sinful. "What is injurious to

women is not hard muscular work, but continuous work like pressing the pedal of a sewing-machine for hours, or standing for hours behind a counter."<sup>6)</sup>

In *Country Life* for January 20th, 1917, an able article called attention to the harmfulness of artificially bleached flour.

Not long ago agelong methods in sanitation were looked upon as an intolerable hardship. Today the earth-closet is being recommended as healthier and cleaner than the enormous and wasteful pollution of the sea, on which the nineteenth century so prided itself. And sooner or later the defiance of Nature's Laws brings its own nemesis, often in the most unlooked-for ways. The recent dust-storms in America (1934) are a striking example of this. The climate and rainfall of Greece has been adversely affected by the destruction of her woodlands. Artificial manures are no adequate substitute for natural, and tend rather, we learn from many, in the long run to impoverish and exhaust the soil. Again that the food of several birds has altered disastrously for husbandry is maintained with considerable testimony by Major Gambier-Perry in his *Allegories of the Land*.<sup>7)</sup> The Board of Agriculture's Leaflet No. 45 is cited and much original evidence added: "When a larger acreage was under the plough than is now the case, and the rotation system of cropping was followed, insects were continually supplied with favorable conditions of subsistence, and multiplied occasionally to an abnormal degree. The natural food of many birds was therefore plentiful, and there was no need for them to look for varieties or fresh supplies in other places. When, however, one field after another was laid down to permanent pasture, till on many farms no arable land remained, the birds began to look elsewhere for maintenance and for what they wanted, and species that had hitherto been regarded with indifference, or even as friends, grew to be looked upon in this apple-orchard country as enemies, or at least as most expensive neighbors."<sup>8)</sup>

A neo-pagan of the later 19th century may also be cited: Apart from his somewhat foolish substitution of Nature, with a capital N, for God, his testimony is surely true and convincing, and shows clearly the utter falsity of the Progressive assumption that blackcoated and novel occupations were superior to traditional handicrafts. On the contrary, it was the former that truly degraded, the latter that befitting the dignity of human beings. And the boastful cities would vanish but for the primary crafts and craftsmen they so blindly look down upon.

"The fishing boats and the fishing, the nets and all the fishing work are a great ornament to Brighton. They are real; there is something

4) From a letter to the *Daily Express*, London, quoted in *G. K.'s Weekly*, Feb. 15, 1934, p. 379.

5) "Ignotus" in *English Review*, March, 1933, pp. 306-7.

6) Devas, C. S., *Studies of Family Life*, pp. 154-5.

7) Smith Elder, 1912, ch. VI.

8) L. c. 223-5.

about them that forms a link with the facts of the sea, with the forces of the tides and the winds, and the sunlight gleaming on the white crests of the waves. They speak to thoughts lurking in the mind; they float between life and death as with a billow on either hand; their anchors go down to the roots of existence. This is real work, real labor of man, to draw forth food from the deep, as the plough draws it from the earth. It is in utter contrast to the artificial work—the feathers, the jewellery, the writing at desks of the town. The writings of a thousand clerks, the busy factory work, the trimmings and feathers, and counter-attendance do not touch the real. They are all artificial. For food you must still go to the earth and to the sea, as in primeval days. Where would your thousand clerks, your trimmers and counter-salesmen be without a loaf of bread, without meat, without fish? The old brown sails and the nets, the anchors and tarry ropes, go straight to nature. You do not care for nature now? Well! all I can say is, you will have to go to nature one day,—when you die. You will find nature very real then. I beg you to recognize the sunlight and the sea, the flowers and woods n o w.”<sup>9)</sup>

It is still assumed even by some Catholic writers that modern ‘comfort’ and its accompaniments constitute a solid gain, a real advance. It is, however, very difficult to see upon which Christian principle they ground their satisfaction. The mind of the Church has always rather commended bodily mortification, to say nothing of austerity, and it may well be contended that modern ‘comfort’ has rather hindered and hampered us and weakened our resistance to the heralds of Anti-Christ now so mightily emergent. The harder rural conditions of our Grandfathers’ time would surely have been a far better preparation than the urban comforts from which it is, alas, so difficult to emancipate ourselves.

If we distinguish reasonable comfort from its luxurious modern counterpart it may even be urged that the old conditions were, while less enervating, less soft, more truly comfortable than the modern fetishes. For instance, a farm house chair rests the arms without inducing sleepiness. The modern armchair might not unfairly be dubbed a pitfall of laziness.

“I saw in my early days a good deal of what the homes of agricultural laborers were. With all their poverty, they were often very beautiful. I have seen cottages with cottage-gardens, and with a scanty but bright furniture, a hearth glowing with peat, and children playing at the door; poverty was indeed everywhere, but happiness was everywhere too. Well, I hope this may still be found in the Agricultural districts. What may be the homes in our great manufacturing towns, I do not know, but the homes of the poor in London are often very

miserable. The state of the houses—families living in single rooms—sometimes many families in one room, a corner apiece. These things cannot go on; these things ought not to go on. The accumulation of wealth in the land, the piling up of wealth like mountains, in the possession of classes or individuals, cannot go on, if these moral conditions of our people are not healed. No Commonwealth can rest on such foundations.”<sup>10)</sup>

In our own day the most rural province of that Austria so hopefully born again as a definitely Catholic Realm (may her gallant young sovereign, soon, please God, return) can read us a lesson.

“I have known children come across the fields in winter, hear Mass and receive Communion in the Church and munch a slab of dark brown bread they had brought with them, their only breakfast, on their way to the convent or to a five-hour school morning in the other village school—and this not once a month, but day after day. I have met mothers on the hillsides carrying their babies a three hours’ journey to be baptized. Short missions and retreats are given quite frequently by the Jesuit Fathers from Sankt Andrä . . . . and novena and triduum devotions are common. A feast day is a holiday for the valley. On the eve of Low Sunday, the day for the children’s first Communion, beacons are lit around the hills, as in the Tyrol for the feast of the Sacred Heart, and burn throughout the night.”<sup>11)</sup>

It always amazes me that any Catholic should be found to suggest in such cases the provision of hideous motors and motorcycles as a boon. And yet the assumption is still very common. But surely on reflection it must be seen that to introduce modern cravings and modern restlessness with a probable result of a drift to the cities of those who can “escape” the simplicity which restless innovation alone has made irksome, would be not merely foolish but most reprehensible. The loss in health and vigor would be great, and loss in merit incomparably greater.

One whose cause has been introduced, one whom many of us have been privileged to see, Piux X of Holy Memory (who by the way as Bishop of Mantua, forbade the bicycle to his clergy as derogatory to their dignity) used to trudge afoot as a boy four miles each way to school from Riese to Castelfranco Veneto.

Can anyone seriously wish that he had been conveyed by train or tram? Assuredly he had no such wish himself. Neither can it be doubted that his austere frugal childhood with its hardships gladly borne greatly helped him to reach that spiritual height he attained in manhood. The old traditional surroundings of life were consonant with frugal comfort and the

<sup>9)</sup> Jefferies, R., *The Open Air*, p. 56.

<sup>10)</sup> H. Cardinal Manning, *Dignity and Rights of Labor*, 1909, pp. 32-33.

<sup>11)</sup> Fr. John Murray, *A Valley in Carinthia*, in *Month*, May, 1934, p. 333.

health that could benefit thereby, the modern inventions tend rather directly to an enervating or at best distractful restlessness.

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## New Deals, Past and Present

XXX.

The hostility towards the Supreme Court, not of the President alone but also on the part of all those engaged in promoting the New Deal, is a matter of common knowledge and equally grave concern. This opposition was kept under cover, however, during last year's presidential campaign for reasons that are quite obvious. A vast number of people would have declined to cast their vote for Mr. Roosevelt had he brought the issue to the front.

This refusal to make known to the electorate his intention to "renovate" the Supreme Court in a manner favorable to the intentions of the executive and legislative branches of the Government, though a shrewd political move, is incompatible with the very Democracy Mr. Roosevelt so emphasizes on every occasion. The majority to whom he owes his office, expressing the "general will" (Rousseau), upon which the modern democratic State is based, were permitted to remain uninformed on an issue of the greatest importance, involving questions of so fundamental a nature that the very haste of Mr. Roosevelt's recent action is cause for regret.

The message addressed by him to the legislative branch of the Government is evidently intended to re-form the highest court of the land in order that it may, during the President's second term of office, interpret the Constitution in a manner favorable to the policies of the executive branch enacted into law. With other words, measures such as the New Deal, declared unconstitutional, not merely by a majority of the justices of the Federal Supreme Court, but by unanimous decision—all the so-called liberal members concurring in it—would henceforth have "friends at court." Without amending the Constitution—the provisions of which regarding the judicial branch of the Government clearly determine its privileges and functions—the President would bring the Supreme Court in line with policies largely dictated by expediency and opportunism of a political nature. Mr. Roosevelt's dissatisfaction with the Supreme Court proceeds from the basically unsound premise that the justices should decide cases arising from legislation intended to promote social or economic reforms not on their legal merits, but in accordance with the social or economic theories popular for the time being. They should have stretched, Mr. Roosevelt evidently believes, the Constitution, to a large extent the expression of the liberal philosophy of the 18. century, and interpreted it in terms of the New Deal. This the Justices could not do

without violating their oath of office and doing violence to both the spirit and the letter of the Constitution. We can not, therefore, entirely agree with the following statement from an editorial, published in the *Wanderer*: "The bald fact is that it is not the Constitution which is the arbiter of the legitimate exercise of Congressional power but the prevailing philosophy of the men who sit on the bench."<sup>1)</sup> Possibly so; but *their* philosophy is that of the Constitution, and hence we may not quarrel with them. Before all not for upholding the independence of the judicial branch of the Government, as intended and provided by the fundamental law of the land. However sincere the President's motives, the warning remains: "If the presidential power can be exercised for good it may also be made an agency of evil."

The Mayor of Greater New York, Mr. La Guardia, while addressing a large audience at Abraham Lincoln High School, Brooklyn, on February 12, has expressed quite clearly the mind of the New Dealers on the subject under consideration. He charged the United States Supreme Court with responsibility for bringing on the Civil War and presumptuously warned that tribunal "it would not now be permitted to block a satisfactory solution of our present-day problems." The trend of the New Dealers' thoughts is revealed also in the further statement of Mr. La Guardia's address: "I am confident that when at last the present administration appeals to the people to *modernize our Government in the light of present conditions* (italics ours), the American people will respond magnificently and will confer on its elected leaders the power to make readjustments and solve our economic problems."<sup>2)</sup> This may come true; possibly because political power today enjoys the capacity of moulding the will of the people, from which it is said to derive its mandate! And Mr. Roosevelt has, with the help of numerous clever aids, proven himself a remarkably able moulder of the general will which some have come to consider a mere fiction. But what when the powers conferred on the legislative branch of the national Government conflict with the Constitution, the guardians of which are the courts! Does Mr. La Guardia wish the "elected leaders" to override the courts, both State and Federal, in case they should nullify the readjustments adopted by the former with the intention of "solving our economic problems"? Or should they adopt a "philosophy" foreign to the Constitution? This is the question the President has raised and to which the Mayor of New York, and other proponents of a "stuffed" Supreme Court, refer in a manner that causes them to appear to be what the late William Howard Taft, former President of the United States and one time Chief Justice of the Supreme Court, called: "Legis-

<sup>1)</sup> Loc. cit. *Packing the Courts*. Feb. 18, p. 4.

<sup>2)</sup> See account: "Mayor Says Court Caused Civil War." *N. Y. Times*, Feb. 13, 2 L.

lators and political orators who rejoice in out-radicalizing every one else.”<sup>3)</sup> There appears even a touch of the demagogue in these appeals to the people, to side with one branch of the Federal Government against another, especially since the question was not made a campaign issue. In fact, the President has laid himself open to serious criticism by more than merely indicating what the decisions of the Courts should have been. He has at least created the impression that, although decisions rest with the courts of law, and not with the Executive, the former must aid the intentions of the President and Congress and not thwart the power “of the elected leaders to make readjustments and solve our economic problems.”

It is in such fashion the demagogue appeals to the masses to make possible submission of the judiciary to the influence of the power-holder. “It is therefore,” the distinguished Francis Lieber writes, “a diminution of liberty, for it is of the last importance to place the judge between the chief power and the party, and to protect him as the independent, not indeed as the despotic organ of law.”<sup>4)</sup> The same scholar perceived, what the present attack so clearly reveals, the tendency to declare the judges dependent on the people, whose simple servants they are considered to be. “The English judge,” Lieber declares, “stands between the Crown and the accused individual, while with us the judge stands between the people and the individual. To resist the Crown is considered patriotic, heroic; to resist the people (and frequently, nay in most excited cases, this means only a loud or impassioned portion of them), is considered unpatriotic, mean, and even treasonable.” Mr. La Guardia’s accusation, the Supreme Court had caused the Civil War—a reflection on that great jurist, Chief Justice Taney, a Catholic—is a case in point. Continuing, Lieber insists, and this is a fundamental demand of sound public welfare: “An independent judiciary is one of the most indispensable elements of self-government, for self-government always implies mutual restraint. It is one of the wisest acts in a perfectly free people,” the truly noble jurist asserts, “to establish the highest possible degree of judicial independence, while they only act as all common power acts, if they wish to restrain absolute power.”<sup>5)</sup>

The two statements quoted from Lieber’s work do more than merely point to the serious problem the President has so suddenly placed in the forefront of public life. He has, in company with other promoters of the New Deal, created the impression the Supreme Court was resisting the people. The “nine old men” have been held up to the public gaze, not to say to contempt, and discovered to be “unpatriotic, mean,” traitors to the mass whose “servants”

they are considered to be! Thus was the very branch of the Government, established to determine the law, exposed to the contumely of the unthinking, ignorant of the Constitution.

Mr. La Guardia is not the only spokesman for the President’s plan whose utterances reveal no knowledge of the fact that an act of Congress is not law “except as it lies within the limits allowed by the Constitution.” Whether it transgresses these limits “is a matter for the courts to decide.”<sup>6)</sup> “The power thus granted to the courts,” the same author writes, “to render acts of the legislature inoperative is perhaps the most distinctive feature of the American Constitution; it is certainly the one which English publicists find it the most difficult to understand.” Because, as Professor Hadley states previous to the passage just quoted, “an Act of the British Parliament is authoritative. It is law, *ipso facto*, as soon as it is regularly passed. It cannot be resisted except by revolution.”

Should we desire to divest our Courts, both State and Federal, of the power the Constitution has endowed them with, wish to grant the Congress and Legislatures the authority the British Parliament now enjoys, the way to the accomplishment of this revolutionary move is open to us. The Constitution itself can be amended, “and will be amended,” as Professor Hadley states, “when there is a consensus of voters in different parts of the country in favor of amendment.”<sup>7)</sup> This method, prescribed by the Constitution, is not, however, viewed with favor by the Progressives and Radicals impatient of success. “Alteration of the Federal Constitution,” says the jurist just quoted, “is a slower and more formal thing than alteration of the law, or than alteration of the constitution of any single state. But it comes when there is a demand for it.”<sup>8)</sup> Woodrow Wilson contended for the same mode of procedure when, having referred to the Petition of Rights, or the Declaration of Rights, he declared these documents to contain “such uncompromising statements as this: that, when at any time the people of a commonwealth find that their government is not suitable to the circumstances of their lives or the promotion of their liberties, it is their privilege to alter it at their pleasure, and alter it in any degree.” “That,” the former Princeton professor declares, “is the foundation, that is the very central doctrine, that is the ground principle, of American institutions.”<sup>9)</sup>

Mr. Roosevelt’s program of reform is primarily intended to curb the power of capital to whatever extent it may be exercised to the detriment of the people. No doubt, “the constitu-

<sup>3)</sup> Taft, W. H., *The Anti-Trust Act and the Supreme Court*, N. Y., 1914, p. 115.

<sup>4)</sup> Lieber, F., *On Civil Liberty*, Phil., 1859, p. 226.

<sup>5)</sup> Loc. cit., p. 227.

<sup>6)</sup> Loc. cit., p. 47.

<sup>7)</sup> The New Freedom, N. Y., 1913, p. 243-244.

<sup>8)</sup> Loc. cit., p. 33.

tional position of the property owner in the United States has been stronger than in any country in Europe." The author of this statement, Professor Hadley, unhesitatingly declares: "The whole American political and social system is based on industrial property right, far more complete than has ever been the case in any European country."<sup>10</sup>) If this somewhat startling proposition be true, and we believe it to be so, it is the bounden duty of the present generation of Americans to undertake in the manner prescribed by the Constitution a reformation of the absolutistic right of property. Unless this is done, we can not, evidently, hope to attain a social order in agreement with principles and convictions, such as those proclaimed in "Quadragesimo anno." We have to do, in this case, with a serious obligation. Orestes Brownson thought "the United States, or the American republic, has a mission, and is chosen of God to the realization of a great idea." Namely to introduce and establish a political constitution which, while it retains all the advantages of the constitutions of states thus far known, is unlike any of them and secures advantages which none of them did or could possess."<sup>11</sup>) The Constitution of the United States, as we know it, is of historic growth; it is the duty of every generation to aid in the development of the fundamental law of the land. This task should, however, be undertaken with the thought in mind to which the Catholic philosopher, referred to in the preceding sentence, has given expression. Both undue haste and opportunistic measures, such as the one now proposed with the intention of reforming the Supreme Court, invite the danger of unbridled democracy. It is against this danger, as the late Professor Fiske pointed out, "we have striven to guard ourselves by various constitutional checks and balances."<sup>12</sup>) The very Supreme Court is an important safeguard of this nature and the people should consider well any proposal intended to curtail its independence. Let men ponder also the following opinion expressed by Professor Fiske: "The Supreme Court is the most original of all American institutions. It is peculiarly American, and for its exalted character and priceless services it is an institution of which Americans may well be proud."<sup>13</sup>) And while it may seem at present that the end those intent on bending the Supreme Court to the prevailing will for rapid reforms have in mind justifies the means, consideration should be granted the danger of creating the precedent that the majority may make the judiciary dependent upon their mandates. While we realize the threats of Communism and Fascism to our institutions, and seek to avoid them, we may unwittingly invite the danger of absolute democracy.

F. P. KENKEL

<sup>10</sup>) Works, vol. XVIII., pp. 8-9. <sup>11</sup>) Civil Government in the U. S. New ed., Boston, p. 176. <sup>12</sup>) Loc. cit., p. 262.

## Have We a "Proletarian" Problem?

### II.

A wage-worker need not necessarily be a proletarian. Considerable confusion prevails precisely in this regard. Many writers and numerous well meaning social reformers have focused their criticism on this point, considering the wage system in itself a social evil and the root of prevailing social difficulties. This opinion is untenable. The wage-system, intrinsically, is unobjectionable from both a moral and a social point of view. If employment is available to men willing to work, and provided wages are correspondingly fair and just, there can be no objection to the wage-system. At least no well founded moral and social objection can be raised against it. Again, it is possible to conceive a wage-system granting wage-workers the opportunity to pass to another, better economic station in life, just as in mediaeval times apprentices and journeymen ultimately became masters in their craft. There would be no reason to apply the term proletarian to those working under such conditions. As a matter of fact, American labor for many decades enjoyed the privilege of procuring jobs easily and earning a decent living; and hundreds of thousands of workers went from humble occupations to a higher economic level and better conditions of life. This is the economic and social reason why, in our country, the worker was not called a proletarian; and for the same reason he would not apply the term to himself.

Once more: The status of a wage-worker in society is not proletarian so long as he enjoys security of employment, coupled with a just wage and the possibility to rise in the social scale. These conditions are, undoubtedly, never fully realized under modern conditions; but it is true that, for masses of the workers, particularly in the United States, they are realized to a considerable extent.

Europe presented an entirely different picture. Historically, European industrialism was reared on a stratum of genuine poverty. Providing employment was a work of charity granted the poor; therefore the employer was looked upon as a benefactor. Wages partook of the character of a beneficence; the corresponding attitude of the worker was humility and submission. Feudal traditions contributed towards placing a rather low estimate on those working for daily wages. The rise of the wage-system was accompanied by a sharp increase in the supply of labor in the market, due to several causes; the liberation of the peasants, the breakdown of the old crafts, the charitable institutions for the poor, the orphanages, and the demands for employment by the dregs of a pre-capitalistic society. Another source was the rapid increase of the industrial population, caused by early marriages and the large number of children born of them; since no law pro-

tected children from being employed, they entered the wage-earning field at a tender age even. Hence the term "proletarian procreation." In addition, employment of women soon prevailed. In time, some of these undesirable conditions disappeared or were mitigated, but the fundamental fact remained that labor, under the economic conditions obtaining in Europe, glutted the market. Wages inevitably were held at a low level, with the result that the workers were offered scant opportunity to accumulate savings out of their earnings. Therefore, they remained what they were, mere wage-earners. The wage system permanently fettered those it had seized: once a miner, always a miner. As a rule, the wage-earner's children enjoyed but a scant chance to escape from their father's station in life. They followed in his footsteps. Being a wage-earner became for the average man a permanent and hereditary condition of life. The same causes which depressed wages made wage-earning permanent and hereditary.

A permanent and hereditary status in life is not essentially a source of evil results and of protests. European aristocracies employed every possible means to make their own status permanent and hereditary, as did the master-craftsmen of the mediaeval guild, the officials of the patrimonial state,—and during some periods even the hierarchy of the Church.

This attitude is, when maintained by those who must preserve and defend a social privilege, readily understandable. But the modern wage-earner is not obliged to preserve and defend a social privilege. Rightly or wrongly, he senses he is the under dog as compared with the rest of the people. He longs to rise above the status in which he finds himself; at least, if he cannot lift himself beyond his position, he wishes his children to rise to a better and more secure condition of life. What the worker objects to is not his being a wage-earner, but the actual implications of wage-earnership. He has the dull feeling that something is wrong with a social order which, under the high-sounding phrases of liberty and equality, compels him to lead a life barren of opportunity for either himself or his children to rise above his present condition. He raises accusations against a social order which exposes the life of an increasingly larger social stratum to the uncertainties and the insecurity of a labor market in name only. He resents that his life lacks the rising curve characteristic of the life of other social groups. He wishes to enjoy security of employment and of his earnings, but he is told the present system guarantees security to no one. He may reply that the prevailing insecurity strikes at his very existence, since he has nothing to fall back upon, and his dissatisfaction is increased by the contentions of some that "things could be different." It is now he realizes he is something more than a

mere wage-earner: that he represents a distinct class consisting of the masses faced by the same fate. Even ere he realized the situation, intellectuals and other members of the upper classes had defined his precise position in society, that of a proletarian. The workers grasp the word and its implication: I am a proletarian. A subjective consciousness, the proletarian consciousness emanates from a socio-economic fact. This consciousness develops by a long, slow process, but it develops. It has at first no clear ideas about itself, but it evolves them gradually. For a long time it stimulates growth by the use of quack nostrums, but by and by it formulates its practical demands. For decades it permits itself to be influenced by prophets and leaders from the Liberalistic bourgeois camp, yet finally it attains to an articulation all its own. At the beginning it had recourse to immediate and even rash action; gradually it began to understand that rioting is ineffective, and that it must rely on organization, education, on appeals based on justice, and on its own strength. A most helpful circumstance was the gradual breakdown of formerly independent middle-class groups. Their addition increased the articulation of the proletarian group, and the members of the disrupted middle-class organizations very often headed the proletarian movement, shifted "job-consciousness", with all its implications, to groups which hitherto had not known what it meant. After the sharp decline of the middle-classes in Europe following the World War, their members assisted in overcoming the tension of proletarian sentiments and in attacking the problem at its roots, the constitution of economic and social life.

Having established these premises, one readily understands that the proletarian is not identical with the "wage-earner." Nor should the term be considered a synonym for the "poor." In fact, the proletarian need not necessarily be poor; his wages may be high, his standard of living may be satisfactory, and yet he is and feels himself a proletarian. Truly, certain well entrenched labor unions may succeed in raising wages and security of employment to a degree that precludes application of the term proletarian to their members. In fact, it is in such cases we apply the particular bracket including wage-earners who are not proletarians. Between them and the outright poverty-stricken groups—the poor—there is a vast army of proletarians dependent upon their jobs, but it is not poverty alone which makes of them proletarians. The proletarian is frequently identified with the "common people", the "great unwashed multitude." No appellation could be less applicable. Naturally, scant wages enforce or imply a lack of opportunity to cultivate noble cultural habits, behavior and the like. But this lack alone does not make the wage-earner a proletarian. He may be a pro-

letarian and yet enjoy a high moral and mental, and even cultural, standing. I frankly confess, one of my most cherished experiences has been that of finding so much righteousness, uprightness, honesty, such sound moral convictions and humanity among proletarians. Many non-proletarians could learn a good deal from some of these proletarians.

Another identification frequently employed by workers themselves or their spokesmen is: the proletarian is the "slave" in modern society. This is absolutely misleading. The worker designated by this name is certainly a citizen; he is free; he enjoys equal rights with all other members of the population, even though he may have acquired them only gradually. What he lacks is that independence which property grants; it is for this reason he must obtain employment, which means: he must "belong to a shop," and must submit to the orders of his superiors. It is here that the slave-feeling originates, for, because of the conditions discussed, he must submit to the job and the voice of his master as long as life endures. It is not so much the fact that he is a "lifer" which troubles him, but rather the concomitant circumstance that the conditions surrounding his existence are such as to cause him to desire to break away from them. Were it possible to change these conditions, he might consider his life-long, and possibly hereditary, station in life a privilege. Render employment secure and pay the workers reasonably well; then the rank and file of labor would neither deem themselves slaves nor try to escape their economic status by rising to a higher plane. It may be natural for a man to endeavor to improve his condition, as Adam Smith asserted 150 years ago; but it is not natural for an entire social stratum to repudiate its place in the social structure. When this occurs, it is a reliable symptom that something is rotten in the state of Denmark. But it is precisely this that has happened in the proletarian revolt during the capitalistic age in European countries.

Is it happening at present in our country? This question may justly be raised by anyone who observed the social distress due to the Depression or now observes the tremendous unrest affecting labor during the present rise of "business" (or is it merely a boom?). John Stuart Mill, in the forties of the 19th century, described labor conditions then obtaining in this country as thoroughly satisfactory; he stated there was no poverty, no social injustice on American soil. The British economist believed labor in America enjoyed the six points of Chartism. More than half a century later Werner Sombart was struck by the fact that labor in the United States had developed no inclination towards Socialism, and he was of the opinion that no socialistic creed could gain a hold on the soul of the American worker. Nevertheless Sombart foresaw a change for the

worse in these conditions, and predicted that with this change proletarianism and Socialism would rise.

GOETZ BRIEFS, Ph.D.  
Washington, D. C.

## This Major Question of Chain Stores!

A number of circumstances have aided the growth and prosperity of the chain stores in our country. Not the least of these are lack of appreciation of quality on the part of consumers, the growing appetite for luxuries—necessarily cheap in the case of wage earners—and what is more than a mere inclination to obtain "something for nothing."

An exchange of letters between a wellknown Catholic manufacturer and an executive in one of the most powerful corporations in the United States has resulted in the following opinion on this subject, published here with the permission of its author, Mr. P. H. Callahan, of Louisville, Kentucky:

"We have in our office two young ladies, stenographers, whose fathers at one time conducted grocery stores; likewise, in both cases, they had a brother who was working with the father in the store. Like thousands and thousands of other storekeepers, these men were crowded out of business by the chain stores and, while the old folks were only just over fifty, there was no chance at all for them to obtain a job or work of any kind under existing conditions. I am confident that the experience brought to our attention is not at all exceptional; there must be hundreds of similar cases right here in Louisville."

In addition, Mr. Callahan wrote his correspondent: "This economic change has come about in the course of the past twenty or more years, and while it is questionable whether or not the chains have been of any benefit to the ultimate consumer, there is no doubt at all of their having caused a loss of economic freedom, which is something worth retaining." The author of these statements asserts furthermore, that the 'business people' had had ample opportunity to deal with this problem, affecting the life and prosperity of thousands and thousands of small business men. "They did nothing, however, and should now not complain because the Government finally attempted to do something to save the independents still in business."

The same letter contains an argument, not infrequently advanced by co-operators, who know from experience that whatever advantages may be offered members by opponents of co-operatives disappear once the latter have been pushed to the wall. "With the total elimination of the personally-owned store, and a possible merger of the chains," Mr. Callahan writes, "any present advantages to the consumer would soon disappear." "Then again," he adds, "the wages and hours for chain store employees since the NRA passed out, are appalling."

Not a few of these remarks point to obligations the consumer should assume. The chain stores, which thrive to a great extent on what the Germans have long called "Schmutzkunst", will continue so long as ignorance regarding quality and indifference to moral considerations promote their purpose—to profit at the expense of conniving or luckless producers and shortsighted consumers.

F. P. K.

### Warder's Review

#### Co-operation Craves Not Federal Aid

Warranted fear regarding the future of Co-operation in our country was expressed by a Bishop in the Middle West, writing to the Bureau. "I believe the co-operative movement needs much further study," the letter states, "and unless it is surrounded by proper safeguards it will necessarily pass into the hands of bureaucrats and possibly manipulators."

Co-operators well founded in the theories of the Rochdale System are even now doing what they can to anticipate developments inimical to the movement. Having referred to the statement of the Chamber of Commerce of the United States, opposing Federal aid or favors to co-operation, the editor of the *Nebraska Union Farmer* declares:

"Co-operators who understand the genius and spirit of co-operation not only have no quarrel with the Chamber of Commerce about its stand in this matter, but agree with it right heartily."

All true co-operators know, to continue the quotation, "that a policy of governmental aid or favors to co-operators is ruinous. It makes a flabby movement. It places control in the hands of bureaucrats, it incites reprisals by the opponents of co-operation."

The editor of the *Nebraska Union Farmer* is of the opinion even that those who would ask for Federal aid or favors to co-operatives are not co-operators but politicians and do-gooders, either ignorant of or indifferent to the true idea of co-operation. Since self-help and mutual-help constitute the very cornerstone and foundation of co-operation, co-operators ask of the Government nothing more than social justice which is, correctly understood, an extension of legal justice.

#### Crime a Symptom

Speaking on crime-prevention in St. Louis on a recent occasion, Mr. J. Edgar Hoover, of the Federal Bureau of Investigation, did little more than cut into the same old notch with remarks such as these:

"We have the greatest independent nation of the world and yet we continue to live in apathy, permitting criminals to murder at the rate of thirty-five persons a day, with the assurance that, if they are caught and convicted, they will receive an average sentence of only

43½ months and, should they be given a life term, they will probably serve less than 10 years . . ."

The figures may be more recent, but the threnody we have heard over and over again. The phenomenon of crime is not an isolated one; it is closely related to public and private morality, a result, to a degree, of prevailing ideas and of social and economic conditions. It is, in short, the symptom of a sick society. We tolerate crime and criminals, because we tolerate not a few other things incompatible with sound ethical standards. There exists, to mention but one thing, widespread vulgarity. In the opinion of a distinguished Catholic historian "there is no safer criterion for judging the morality and intellectual standards of a people than the greater or lesser degree of tolerance assumed by them towards vulgarity flouted publicly."<sup>1)</sup>

To the truly horrifying figures regarding the present prevalence of criminality in our country, quoted by Mr. Hoover during his St. Louis address, he added the opinion that "offenses of this nature [robbery and burglary] can be curbed by a sufficient police department, supported by the necessary equipment to combat the organized gangs." While it is true, that an efficient police may hold crime in check, it is impossible for the representatives of public order to reach the root of the evil. And it is exactly this that matters.

#### Industrialism Exported

The evils inherent in the industrial system, as developed in accordance with liberal doctrines, have accompanied it into every country on which it was imposed. Even the Far East and Africa are witnesses to this fact. The appalling conditions of industrial labor in India repeatedly referred to in these columns, quite recently have been given publicity by the *Manchester Guardian*.

"The economic depression, the increase of population, and the drop in agricultural prices, which have driven surplus labor into the towns, have combined to lower a standard of existence never adequate to a sordidness hardly paralleled in the worst records of England's industrial revolution. A third of the population of Bombay lives four or five in a room. Children of six work ten to twelve hours a day in cigarette factories for three shillings a month. The ill-fed adult worker, perpetually in debt, spends much of his meagre wage on cheap drink and opium, which afford him an interior escape from his monotonous misery.

"Against the economical resistance of the provincial Governments—which are to become autonomous this spring—the Government of India has passed legislation designed to deal with some of these problems. Much of it, however, regulates only the large-scale mechanized industries, which do not employ more than one-fifth of the industrial population: and much is made ineffectual because the worker is either ignorant of his legal rights or afraid to demand them."<sup>2)</sup>

While commenting on these statements, evidently no other remedies for these conditions

<sup>1)</sup> Janssen, J. *An meine Kritiker*, Vol. I., p. 212.

<sup>2)</sup> Loc. cit., Jan. 16, p. 67.

than the following occur to *Time and Tide*: "The education of Indian opinion and the encouragement of a strong trades union movement are slow, if powerful, remedies for this state of affairs."—A poor alternative to a confession of utter helplessness, we would call this counsel. Public opinion, so called, is too largely emotional and fickle, too uninformed and easily misled, to be depended upon for reforms demanding the exercise of good common sense founded in and directed by ethical principles and political knowledge of a tested nature.

Trade unions were the shock troops of the laboring masses in the struggle for existence forced on them by economic Liberalism. While they have ameliorated to a degree some of the injustices and evils of capitalistic industrialism, they have neither reformed the industrial system in the "hundred years war" they have waged against 'capital', nor have they established peace in industry. The common weal demands the struggle between 'capital and labor'—a term expressive of opposition, a divergence of interests—should be terminated. Some way must be found to establish the harmony of interests; the means pointed out by *Time and Tide* assume an arena of perpetual strife.

### Significance of Strikes

Were further evidence needed in verification of the opinion that the New Deal has not, as it might have done, brought us closer to an understanding of fundamental principles of social reconstruction, it has been furnished by recent spectacular strikes. While the workers adopted an attitude of cocksureness, born of the conviction that they had demonstrated political power and expected it to stand them in good stead, their general attitude was directed by the policy of the class struggle which has dominated the "labor market" for the last hundred years. In spite of the introduction of a new tactical adventure, the sit-down strike, the whole thing amounted to nothing more or less than an open feud waged between two productive groups, neither of whom considered the common weal at all.

But it is just this that matters: common weal goes before individual weal. Strikes are, undoubtedly, asocial, injurious to the common weal. We permit them because we still cling to the fallacy that the State must not intervene in the economic action of its members and because we realize that the strike is a weapon indispensable to the workers as against the advantages capital grants the employers. Nevertheless, it is an untenable position, illogical in the face of experience and the attitude the modern State has adopted towards social legislation. Strikes are an anomaly in a society promising workers social security. They proclaim a condition of economic insecurity to exist. As long as workers must have recourse to strikes

to attain even an increase of wages demanded by higher cost of living and extension of needs created by civilization there can be no true economic security.

There is no intention on our part to declare strikes illegal; but the Nation as a whole should be imbued with the conviction that they are wasteful and hence opposed to the common good. Ways and means must be found to forestall strikes and to eliminate the all too frequent feuds waged in the economic realm.

### Contemporary Opinion

The question is frequently raised: May Catholics be socialists or liberals? The Pope in the Quadragesimo anno points out the line of the answer. He does not quibble over words nor pause to distinguish between American Socialism or American Liberalism and Marxian Socialism and European Liberalism, but he does call attention to the fact that the fundamental, characteristic idea of socialism and liberalism is a denial of the supernatural order and an insistence upon the lay or secular order, however composed for national consumption. Neither is permitted to Catholics. He omits to note what his readers may, that many call themselves liberals and socialists who are not truly such, but so much more powerfully by this indirect method does he urge these people to define their terms and clarify their status. Also by this very point he sweeps aside as irrelevant the view that liberalism or socialism permits religious freedom to individuals in private. Unless these distinctions which the pontiffs are so much at pains to make clear, are thoroughly understood, reforms are inevitably lost in confusing compromises.

MARIE R. MADDEN  
in *The Catholic Historical Review*<sup>1)</sup>

But something new has been brought into existence—the Social Security Act. Something new? No, friends! Nothing more than a pretty label for very old and a very ugly thing. What we call the Social Security Act is only the old Poor Laws in a new dress. The same causes that made the Poor Laws necessary a century or two ago are still in operation. The "iron law of wages" has not been repealed. If wage workers were accorded more than just enough to live on, there would be no need for a Social Security Act.

Now, let us pause for a moment to observe what is going on this very minute in certain leading industries. Briefly put—an attempt is being made by labor leaders to organize the wage earners. The same sort of thing was attempted six hundred years ago in England; as far back as A. D. 1349 statutes were enacted for the benefit of landlords (there were no "in-

dustrialists" in those days) to prevent peasants (there were no big "industries" in those days) from organizing, or demanding higher wages, or asserting themselves in any way. And this same struggle has been going on all through the centuries up to the present time. The wage earners are exactly where they were six centuries ago. History shows that economic and social progress moves at snail pace.

*Extension Magazine<sup>1</sup>)*

These recommendations [of the special committee appointed by President Roosevelt to study the problem of farm-tenancy] deserve to be carefully considered. It should be kept in mind, however, that the real problem is not farm tenancy but farm poverty. A prosperous farm tenant is considerably less of a problem than a farm owner living in misery. In most of the Southern States, where the proportion of tenancy is large, a majority of the tenant farmers would still be living in the lowest sort of poverty even if they were given the farms they operate as a present. The main difficulty here is not the tenant system but the smallness of the farms,<sup>2)</sup> their low yield and the one-crop system. For the Government to buy up and retire "submarginal" land would take care of one problem only to create another. Farmers operate these submarginal lands only because, meager as the living they get may be, it seems better than what they can earn in some other way. If the Government deprives them of this land, it assumes the obligation of providing them with a better living at something else.

*New York Times<sup>3</sup>)*

Madariaga's view is that Liberal democracy has slowly degenerated into mere worship of concepts, divorced from their political effects: e.g., equality of man, of the sexes, of all brains, of capital and labor; universal adult suffrage, now become mere mass-voted demagogery; and equal opportunity, now become opportunity for economic abuses. On the contrary, he says true democracy should always have been, and be, an oligarchy of aristocrats. In other words, like Aristotle's definition of justice, true liberalism should treat people only as equal to the extent that they are so, and as unequal to the extent that they are so. No rights exist in a state of Nature; only the State accords them; and they are conferable and withdrawable in the direct ratio of duties fulfilled to that State. Let us, says Madariaga, bring order, discipline, respect for functional and organic differences—in other words, hierarchy—back to democracy before it lapses into anarchy. For either of the two extreme philosophies (which are one in

their methods) will profit from that lapse. Either Fascism or Communism will step in, just before or during the final lapse, and walk off with the machinery of State and, therewith, the free spirit of man.<sup>1)</sup>

GRAHAM HUTTON  
*in Time and Tide*

Referring editorially to what it calls "the waste of debt" the New York *World-Telegram* points to the interest charges on the public debt and states that our national debt costs will amount to \$835,000,000 for 1937, and \$860,000,000 for 1938.

Doing a little figuring of our own we find that for the seven years [1932-38] we will have paid out a total of \$5,310,600,000 in interest for borrowing money against Federal credit. This represents approximately 15 percent of the present public debt of \$34,400,000,000.

"It hardly seems necessary to elaborate the obvious," the *World-Telegram* continues to say, "but it may be pertinent to observe that our national debt costs more than the legislative, judicial and civil establishments combined. We pay almost as much for that debt as we pay for our army and navy and about \$300,000,000 more than we pay to pension and hospitalize the veterans of all wars. Or to make it more tangible, our interest bill is nearly three times as much as the cost of the CCC. Which means that if we didn't have that bill to pay, and could spend the money for something which nearly everybody has come to believe is very fine indeed for the country, we could have more than 1,000,000 instead of 350,000 young men at work conserving our forests and our soil—which would be that many fewer loafing and sponging off their folks. The only way to make much of a cut in the annual interest bill is to reduce the national debt."

We agree with all of the above but the suggestion that the only way we can reduce interest charges is to reduce the total debt. It would be fine to cut the debt figure, but we can offer a much simpler way to cut the interest figure (assuming that reduction will come out of tax revenues) and that is to refund the Federal debt by issuing non-interest bearing Treasury notes for the interest-bearing Government bonds and Treasury discount bills. We realize that this procedure would be branded by the bankers as highly unorthodox finance and, furthermore, would be designated by conservatives as an act of inflation. But all the monetary economists will appreciate the fact that the act of inflation need not become the fact of inflation.

*The People's Money<sup>2)</sup>*

1) "Senor de Madariaga is a passionately convinced liberal . . . In this country, where he has been a professor, we have almost come to adopt him as an Englishman," the reviewer of M.'s book on "Anarchy or Hierarchy?" writes. Loc. cit. Jan. 23, p. 107.

2) Loc. cit., Feb. 1937, pp. 5-6.

1) Editorial, Feb. 1937, p. 21.

2) This is a generalization, not in agreement with the facts.

3) Editorial "Tenant Farm Problem." Issue of Feb. 14.

## S O C I A L R E V I E W

### IN AID OF THE NATURAL FAMILY

Fascist Italy, in order to compensate workers in proportion to their families, has devised, in addition to a bachelors' tax, a workers' bank into which employer and worker must each contribute a fixed sum, regardless of status. The bank then pays back to married men a sum determined by the number of children they have.

### CATHOLIC SOCIAL ACTION AND CHARITY

Catholic physicians and medical students from all parts of the world are expected to attend the International Catholic Medical Congress in the Vatican City from March 28 to 31. Proceedings will open with Mass in St. Peter's.

The subjects to be discussed are: (1) The attitude of modern medical practice to the encyclical *Casti Connubii*; (2) the contribution of medical men to Catholic Action; (3) the organization of an international secretariat for the Catholic medical societies of all nations.

The Cardinal Primate of Belgium will preside over a Congress of Apostolatus Maris Delegates from many countries at Antwerp in September next. The Cultural Life of the Seamen will be the central theme for discussion at this, the first A. M. Congress to be conducted in Belgium: similar Congresses have been held in England, France, Holland, Germany and Spain.

This Belgian Congress is being organized by the Abbé Boogaers, Port Chaplain at Antwerp, in collaboration with AMIC Headquarters, London. Msgr. Cardyn, founder of the Jociste movement, will take part in the Congress and particular attention will be devoted to the question of training the younger seamen for Catholic Action. A study club for the latter purpose has already been formed in connection with the Antwerp Navigation School. The future officers of the Belgian mercantile marine are being trained as Catholic Action leaders in the maritime sphere.

### THE SPREADING OF COMMUNISM

Amongst the teeming pagan masses of the Far East the teachings of Communism are making dangerous headway, the *Fides Service* reports. The extreme poverty of the masses creates a suitable breeding ground for such doctrines.

The account points to the following case in particular: Within the last few years Communism has succeeded in gaining a footing in Ceylon. Several inhabitants of the island have recently been to Soviet Russia, to learn Russian methods and technique in the organization of revolutions. They have now returned from Moscow and have started propaganda in Ceylon. In the meantime others have left for Moscow. The most important centre of Communist propaganda is in Colombo, where there are unfortunately large numbers of restless unemployed, who are easily led like a pack of sheep and liable under Communist influence to run riot.

### LUXURY

The spectacular demand for silk, both natural and artificial, has been the feature of the textile industry in Canada during recent years. At a time when practically all other industries were experiencing a diminishing demand for their products, the silk industry showed a remarkable expansion. While other industries had to

struggle hard to regain the 1929 level of production, this industry has since then recorded an increase of 24 percent in capital investment, 131 percent in number of employees, 119 percent in salary and wage payments, 80 percent in cost of materials used and 93 percent in gross value of production.

With extensive natural resources in wood of the type required in the manufacture of artificial silk, Canada's silk industry is expected even to increase to a very great extent. The principal items of production of the Canadian silk industry during 1935 (only recently published) included 40,401,988 yards of fabrics, of which 25,313,896 yards were artificial silk fabrics, 9,983,397 yards were real silk, and 5,104,695 yards of real and artificial silk mixtures. In addition production of real and artificial silk yarns, threads, embroidery, etc., amounted to 8,997,644 pounds. The gross value of production of the Canadian silk industry in 1935 was \$28,045,340, an increase of more than 8 percent over the preceding year.

### CO-OPERATION

So far as *The Producer*, Journal of Co-operative Business, is aware, the honor of being the first in Britain to provide its members with an air ambulance, goes to the little society of Campbelltown across the Firth of Clyde from Glasgow, Scotland. It is prepared to offer the service only to those members who fall so seriously ill that their urgent removal to one of the Glasgow infirmaries is necessary. During the past year or two the air ambulance of the Western Isles, operated from Renfrew, has saved many lives by rushing patients from outlandish spots to Glasgow.

"It is comforting to think," the *Producer* remarks, "that Campbelltown Society is alive to the opportunity for special service afforded by this mode of travel which, in the space of half-an-hour, will make available the skill of the finest medical men in the country."

### MARKETING SCHEMES

The alternatives to liberalistic *laissez faire*, tried in a number of countries, are not proving satisfactory at all. England is experiencing one disappointment in this regard after another. According to the *New Statesman and Nation* it seems now to be generally agreed that unless the Pigs Marketing Scheme is to be abandoned altogether there must be fresh legislation to get the existing tangle straightened out. As matters stand the marketing scheme is in abeyance, and there are no agreed prices or terms of contract for the coming twelve months.

The difficulty has, it seems, arisen directly out of the rise in the prices of feeding stuffs, which has made the terms of contract fixed by arbitration unworkable, so that most of the pig producers have refused to enter into contracts with the curers so as to bind themselves for a year ahead. The Bacon Board, representing the curers, having failed to get an assurance of the supplies needed for economic working of the factories, has repudiated the contracts that had been signed—as, under the scheme, it is entitled to do. The pig industry has therefore reverted for the moment to individual bargaining. "What seems clear," remarks the London weekly, "is that this marketing scheme, like the others, suffers from the fatal defect of being a mere organization for bargaining between rival vested interests

with no provision for representing the consumer or for ensuring public control. Agricultural marketing will never be put on sound lines till the final control is vested in an impartial Commission, on the lines recommended in the recent report of the Milk Reorganization Commission. Against this, however, the farmers are up in arms.

#### SHIFTING OF WHEAT EXPORTS

The following statements by H. L. Strange, Director, Research Dept., Searle Grain Co., of Canada, should give the farmers of our country furiously to think:

"For five years prior to 1929 the average yearly purchases of wheat by importing from exporting countries was 784 million bushels. These purchases gradually decreased, until for 1934-35 only 537 million bushels were demanded, a decline of approximately 31 percent.

"Canada, unfortunately, was the chief loser, her sales falling from an average of 309 million bushels per annum for five years prior to 1929, to 166 million in 1934-35, a decline of 46 percent.

"Argentine suffered less than others, her sales actually increasing during the depression years from an average of 151 million for 5 years before 1929, to 183 million for the year 1934-35, or an increase of 17 percent.

"What did Canada do to lose more than her share of international sales?

"What did Argentine do that enabled her to win new markets? There would seem to be room here for careful investigation and study."

The growers of all staples in our country should consider the last sentence as addressed to them.

#### CANADIAN WHEAT EXPORTS

The following statements, issued by the Canadian Government Information Bureau, should arouse the farmers of our country to investigate why they have lost foreign markets.—Canadian wheat exports during 1936 totalled 243,041,530 bushels valued at \$226,913,763 compared with 165,672,671 bushels worth \$137,152,807 in 1935, an increase of 77,368,859 bushels and \$89,760,856. The average export price during the year was 93 cents per bushel, which was about ten cents higher than in 1935.

Canada supplies about half the world's import requirements of wheat, and produces this crop mainly in the provinces of Manitoba, Saskatchewan and Alberta. Manitoba was the first of these provinces to be settled, and wheat-growing was an important industry there by 1890, although even by 1901 the total wheat production of all Canada was only 55 million bushels. Saskatchewan and Alberta came under rapid development in the early years of the present century, and the production of wheat was also stimulated by the great demand for it during the war. In 1916 the Canadian wheat crop amounted to 262 million bushels, and twelve years later it reached a total of 556 millions.

#### FOREST DESTRUCTION

While so much has been said and written in recent years regarding timber conservation, the devastation of forests for profit and without due regard for the future evidently continues. Missouri papers have published an account of what is said to be "the largest timber deal since the great Grandin milling days of the nineties." This refers to the sale of 65,000 acres of timber in Carter and Shannon counties by the Missouri Lumber and Milling Company

to the Chickasaw Wood Products Company of Memphis. If the State of Missouri has done anything towards safe-guarding the future interests of the commonweal in this case, its action has not been recorded.

The following disposition of the timber is contemplated: The 15,000 acres lying in Carter county is mostly cut-over, but the 50,000 acres in Shannon is virgin oak timber untouched by an axe, and is probably the finest tract of virgin timber in Missouri. The Chickasaw company will cut the entire product into staves and have already established one large mill in the heart of the Shannon tract. The Carter county portion of the tract will be handled by portable mills which will be moved from place to place.

The Chickasaw people were sold only the larger timber in the Shannon county tract, and the tie size was sold to Roy Chitwood of Ellington, who will manufacture ties and hardwood flooring. It is estimated that it will take a steady run of from five to seven years to clear these tracts of marketable timber.

#### COERCION

Prominent Equity members now under suspension for failing to join the Screen Actors Guild are sharply warned in the February issue of *Equity Magazine*, that their reinstatement will be "neither as simple, as easy nor as inexpensive as they mistakenly believe."

The warning, contained in the leading editorial of the magazine, continues:

"Due to the rate at which the Guild is gaining strength, it is by no means certain that these recalcitrants can continue indefinitely to ignore it without endangering their careers in motion pictures. \* \* \* And they will find the questions of reinstatement and restoration further complicated by the fact that under the Equity-Screen Guild agreement they will have to make their peace not merely with Equity or the Guild, but with both. Neither organization will admit to membership any member of the other who is in bad standing in his own organization. And there is no standing in Equity worse than suspension for cause."

#### CHAIN STORES

The Great Atlantic and Pacific Tea Company, owner and operator of more than 14,000 retail grocery stores, is charged with violation of the Robinson-Patman Anti-Price Discrimination Act, in a complaint issued by the Federal Trade Commission. The complaint specifically alleges that The Great Atlantic and Pacific Tea Company, by accepting allowances or discounts in lieu of brokerage from certain corporations, firms and individuals from whom it purchases merchandise, has violated section 2 (c) of the Act, which provides:

"That it shall be unlawful for any person engaged in commerce, in the course of such commerce, to pay or grant, or to receive or accept, anything of value as a commission, brokerage, or other compensation or any allowance or discount in lieu thereof, except for services rendered in connection with the sale or purchase of goods, wares, or merchandise, either to the other party to such transaction or to an agent, representative, or other intermediary therein where such intermediary is acting in fact for or in behalf, or is subject to the direct or indirect control, of any part to such transaction other than the person by whom such compensation is so granted or paid."

Numerous corporations, firms and individuals from which the respondent corporation allegedly accepts discounts and allowances are named in the complaint.

### WAGNER LABOR RELATIONS LAW

The American Newspaper Publishers Association, in a brief filed with the Supreme Court on February 2nd, supported the Associated Press in its attack on constitutionality of the Wagner Labor Relations Law. The brief contended that the law violates the guarantee of a free press contained in the first amendment to the Constitution, and argued that Congress has no power under the Constitution to "abridge" the freedom of the press or "fetter" the essential processes in the production of a newspaper.

The ANPA, filing as an "amicus curiae," contended that even if the Labor Board "correctly found" the employee was discharged for guild activities, the board was without power to compel his reinstatement. It argued that the employer had the authority to discharge the employee if he felt the employee's outside activities had made him unsuited for his employment. The brief also challenged constitutionality of the act on the ground that "it abolishes the right of an individual to contract for his own services" and "deprives the employer of the right to make contracts about his affairs."

The case grew out of an order by the National Labor Relations Board, established under the Wagner law, directing the Associated Press to reinstate an employee discharged allegedly because of activities in the American Newspaper Guild.

### THE AMERICAN NEGRO

The first colored man of Cape Town, South Africa, to receive a Carnegie grant for study in the United States, Abe Desmore, has returned to his country, filled with information concerning the color question in our country.

These are some of the impressions related by him:

"There is a great deal of activity among the people of America to foster better race relations between the white man and the Negro, but I found that it was a cooperation that enlisted the support of the leaders of the whites and the leaders of the Negroes and left entirely untouched the whole problem of race relations which exist down below, among the masses of the people. I felt that Negro leadership was entirely out of touch with the working class of the Negro. There are already indications that the Negro workers and the poor white workers are beginning to realize their common interest and to cooperate for their common good.

"As regards color prejudices, I should say that, strangely enough, it is in the South that one finds the best indications of Negro progress that can be found in the United States. There you have large Negro banks and insurance companies in a very prosperous state and even at the depth of the depression these companies did not fail."

### CHAINS

The profit-producing propensities developed and sustained by chains appear to an astounding degree in the report submitted to 28. Annual General Meeting of F. W. Woolworth and Co. (of England) on January 22. According to the account of the company meeting, published in *Time and Tide*, of London, and inserted as a paid advertisement, Mr. W. L. Stephenson (Chairman), who presided, said:

"We met together last on November 30th at an Extraordinary General Meeting, when you endorsed the

recommendation of the Board that the sum of £3,750,000 should be removed from the current surplus to capital, and bonus shares were subsequently issued.

"This was a brief and formal meeting and the suggested operation so simple that at the time I did not offer any comments. It seems, however, that there are some, even among the Company's 30,000 shareholders, who conceived the idea that some sudden and fortunate new source of wealth had been found. As you well know the position is that every year a considerable portion of the Company's earnings (after tax) has been retained in the business and withheld from the shareholders and used year by year to finance growth. In the accounts for 1935 this accumulation of earnings amounted to £6,541,663 1s. 7d. and the amount capitalized was removed from this surplus to form part of the capital of the Company, thus being no longer available for dividend payment.

"The capital structure is improved by reason of this transfer, but it is yet disproportionate to the size of the undertaking, and I have no doubt that in the future, as occasion offers, you will wish to make further adjustment.

"Your business made a profit, before taxation, amounting to £5,832,442 6s. 2d., a new record, and £534,038 0s. 7d. in excess of the previous year. Whilst some small part of the increased profit is due to income from investments, etc., the bulk is, of course, due directly to bigger sales."

### LEGAL GUARANTIES FOR WARES

Resolution No. 12, adopted at the Fortieth Annual Convention, American National Live Stock Association, held at El Paso, Texas, from January 12-14, raises a demand deserving the commendation of both the producers of leather footwear and consumers:

WHEREAS, (a) A substantial quantity of shoes is manufactured consisting almost entirely of material other than leather; (b) said shoes are made up in such manner as to have the appearance of being composed of leather and are frequently offered for sale as such; (c) it will be to the advantage of the consuming public as well as of the live-stock industry that the true character of such shoes be disclosed to the public; and (d) a common fraud in the misrepresentation of such goods would be eliminated thereby; therefore be it

Resolved, That legislation be enacted requiring that there be placed upon all shoes not composed of leather a label correctly indicating the character of the material used therein.

### MORATORIA

Faced by an emergency which threatened the welfare of the farmers of the state, Minnesota in 1933 adopted a Mortgage Moratorium Law. This wise measure has now been extended to March 1st, 1937. Governor Elmer A. Benson signed the bill on February 13.

Under the law, owners of homes, farms and real property threatened by mortgage foreclosure may seek relief from the courts to extend the period for redemption of their property.

### THE MACHINE PROBLEM

Twenty carloads a day is the capacity of a new type of sugar beet loader, put into service in the Red River valley, North Dakota and Minnesota, this year.

The old type loader did well to load four cars. The new machine dumps trucks, conveys the beets into railroad cars and releases the dislodged dirt into the trucks, whence it is returned to scales for deduction from load weight.

## HISTORICAL STUDIES AND NOTES

### An Emigrant's Letter of 1838

In the article "German Periodicals as Sources for American Church History" I contributed to *Central-Blatt and Social Justice* some months ago,<sup>1)</sup> I pointed to the *Katholik*, founded in 1821, as the first German periodical known to contain letters treating of missionary activities of German or Austrian priests in this country. Its founder and editor was the Rev. Andreas Raess, later Bishop of Strassburg (b. 1794, consecr. 1842, d. 1887). In addition to the letters of German-speaking priests mentioned in that article—priests who had been induced by Dr. Raess to enter the American mission field to labor there for the welfare of their countrymen—a few others may be found, written by laymen, evidently emigrants who somehow had come into contact with the editor before their departure from Europe. One of these I published in this journal under the title: "An Emigrant's Letter of a Hundred Years Ago,"<sup>2)</sup> while another is entitled "Ven. Bishop Neumann's Brother to His Parents."<sup>3)</sup>

Yet another letter of this type was discovered in Vol. 69 of the *Katholik*, Supplement IX, 1838, p. CI/CIII. Unfortunately the name of the author is not mentioned, the editor simply designating him as an emigrant from the Palatinate. He must have emigrated shortly before 1838, since at the time the letter was written he appears still to have been unfamiliar with American life and conditions, admitting even he could not speak a word of English. Dated at Lake Erie, May 24, 1838, the missive sheds some light on the controversy regarding the first Catholic church in Erie. It is being presented herewith for the first time in an English translation, which is as nearly literal as possible.

In the *Katholik* it appears under the heading: Nordamerika (Excerpted from the letter of a Rheno-Bavarian emigrant in North America). The unknown author writes:

"..... If a German priest of great learning came to this place, and after a time learned the English language, he would succeed exceedingly well in his position, as long as his deeds correspond to his words. Since All Saints' Day we have an Irish priest, who does not speak a word of German. Riding on horseback it takes him four to six weeks to cover the district assigned to him. He is a young man, a very good man. Our pastor has now [since his last visit to the missions of his circuit] been with us exactly four weeks.

"Catholics as well as the many sects observe the following custom. When someone dies, and as soon as the coffin is finished, the corpse is conveyed [to the cemetery] by carriage, and the people, with hats on their heads, march along two abreast. Praying and singing [on

such occasions] is altogether unknown. The Catholic priests perform the ceremonies in the home of the deceased, then remove their clerical vestments and join the lay people in the procession. I remonstrated against this practice to the priest, through an interpreter, arguing that according to our (American) laws every man is at liberty to venerate God publicly in whatever manner his heart desires. Now, two weeks ago a man died here; the pastor put on his priestly robes in the house of mourning and performed the prescribed ceremonies. When the corpse had been placed in the wagon which served as a hearse, the pastor, still wearing his vestments, approached me, asking me to sing the Miserere. There were many people present and I was told by them not to sing, as that would cause disturbance and arouse ridicule. The pastor continued to urge me: Sing, sing! The thought came to me: I may be laughed at in this world (if I sing now) but not in the next. The priest and I walked forward then, side by side, the hearse following us. I started to sing, the pastor joining me as heartily as he could. The procession passed through the city; crowds of people gathered near us, and some followed us to the grave, for they had never before seen or heard anything like this. We had to walk quite a distance to the cemetery, and therefore sang the Miserere twice. But no one laughed at or jeered us. On the contrary: after the burial many told the pastor they had never witnessed such a scene and that they liked it very much, these comments making our pastor very happy.

"As in this case, we must, with God's assistance, let one thing follow another [proceed gradually] .... If religion were practiced here as it is in Germany, I would miss nothing in this New World .... There is not one Irishman here who could sing a note; some of the Germans can sing, but very little at that; and no one could conduct the singing (in church), and besides the task would not be paid for. But as long as God grants me health it will do no harm to perform this duty.

"The pastor has no income other than the voluntary contributions of the people. He receives at least six hundred dollars annually. Just now plans for the building of a new church are being considered. The pastor designated me, my brother-in-law M. . . . , and one other German and three Irishmen as trustees. I have already declined the appointment three times, as I don't know English; however I shall do what I can for the building of the church. We gathered subscriptions and have at this time \$2287.00. The Very Reverend Bishop added \$500.00 to this sum. Collections are being conducted in other communities at present, and therefore I hope the Sign of Redemption will soon crown the steeple ....

"Just as I had finished this letter the pastor entrusted to me and M., the building of the church. The sum of \$3000.00 has been collect-

<sup>1)</sup> XXIX, May, 1936, pp. 54-6.

<sup>2)</sup> Ibid., Vol. XXVI, Dec., 1933, pp. 286-8.

<sup>3)</sup> Ibid., Vol. XXVIII, Sep., 1935, pp. 178-9.

ed. But at first we must erect a house in which services may be held until a stone church can be built, and therefore we need \$10,000.00 or \$12,000.00; what we now propose to build will later be the rectory. We have about 80 Catholic citizens here, belonging to this parish. When the Reverend Bishop donated \$500.00 to our pastor, the latter purchased a lot about 200 feet from our home; the other Germans live at a greater distance from the proposed site. They were not satisfied with the purchase. Now they have bought another lot and intend to build a church for themselves; they constantly criticise the pastor, slander him and arouse the people to antagonism against him. As far as we know, they have collected \$700.00 through subscriptions. I myself, M., and some other Germans side with the pastor and the Bishop, and we have, as I have said, \$3000.00. There is serious dissension between the two parties. The devil is at his usual tricks to prevent the erection of a church. But I firmly believe we shall accomplish our purpose . . . .

Thus far the letter printed in the *Katholik*.

The Irish priest mentioned is the Rev. Bernard McCabe, then stationed at Erie, who visited the missions at Cussewago Creek, Meadville, Oil Creek and Warren County (U. S. Catholic Almanac 1838-40). The Bishop is the Rt. Rev. Francis Patrick Kenrick, then Bishop-Administrator of Philadelphia, who was promoted to the see of Baltimore in 1851 and died in 1863.

Bishop Kenrick visited Erie for the first time on May 31, 1834. The day following, June 1, he celebrated Mass in the home of Wolfgang Erhart.<sup>4)</sup> The Erharts were the first German Catholic family to settle in Erie, having arrived there in 1830.<sup>5)</sup> During the Mass referred to, 70 persons received Holy Communion, and afterwards 40 were confirmed. In the evening the Bishop delivered a lecture in the Court House. On this Visitation trip the Bishop was accompanied by Rev. Francis Masquelet, a German Alsatian priest who had come to the U. S. at the suggestion of Rev. Dr. Raess in August 1833; at the time he was stationed at St. Paul's in Pittsburgh.

Somewhat more than a year later, on August 30, 1835, the Bishop visited Erie on his sixth Visitation, accompanied again by Fr. Masquelet. This time he lectured on the Unity of Faith in the Court House. According to his Diary<sup>6)</sup> the Bishop did not celebrate Mass or administer Confirmation on this occasion. The next Visitation occurred two years later, towards the end of July, 1837. On the 29th, 30th and 31st, the Bishop celebrated Mass on the

<sup>4)</sup> Diary and Visitation Record of the Rt. R. Francis Patrick Kenrick, translated from the Latin by the Most Rev. Edmund F. Prendergast, Archbishop of Philadelphia, Lancaster, Pa. Wickersham Printing Co., 1916, 198 pp. p. 95.

<sup>5)</sup> History of Erie County. Chicago, 1884. p. 581.

<sup>6)</sup> Diary, p. 121.

porch of the home of Mr. Vonowski. More than 60 persons received Holy Communion, and about 40 the Sacrament of Confirmation. As on a former occasion, he availed himself of the Court House as meeting place, where he lectured, this time on the Sacrament of Penance.<sup>7)</sup> Three months later Father McCabe was resident pastor in Erie. It was he who, according to our emigrant's letter, began to provide for the building of a church by erecting the rectory, containing a temporary chapel.

In 1838—the year our letter is dated—Bishop Kenrick, again on a round of Visitation, “celebrated Mass in the chapel in the town of Erie,” which was “in the house built here for the residence of a pastor; . . . the ground floor is designed to be used as a chapel.” As the house was still under construction, he “used the privilege of celebrating in any decent place,” hence, he did not bless the building. “Seven were confirmed on Sunday and 6 on Monday, about 70 received Holy Communion.” The Bishop, from whose Diary these notes are taken, then continues: “Some of the Germans have already begun to build a church without the permission of anyone; and they would like to have a priest appointed to have charge of this (church) who can speak their language. I promised to grant this request on condition that they convey title to the church property to me.”<sup>8)</sup>

The next year, 1839, on July 7th, the seventh Sunday after Pentecost, the Bishop and his companion, the Vicar General—the Very Rev. Edward Barron, consecrated Bishop of Eucarpia in 1841, and assigned as Vicar Apostolic to the Lake Palmas Mission in West Africa—celebrated Mass in the chapel already mentioned. Some 60 received Holy Communion and 21 were confirmed. In the afternoon the Bishop discoursed in the Court House on the Infallibility of the Church. Having noted these facts the Bishop continues with a statement regarding the German church, pointing specifically to the motives that inspired the inception of the building and clearly stating he was amenable to conciliation. “The Germans,” he writes, “have erected a church building of wooden frame. They did this of their own initiative; the title of the property being held in the name of eighteen men. As I would not dedicate this church building to the service of God, unless they transferred the title to me, they agreed in a written document, which they signed, to convey their right to me; but with the condition appended: that this (church) is to be for the use of the Germans . . . . I was quite unwilling, therefore, to be involved at all in these affairs, except insofar as I could (possibly) save them from schism.”<sup>9)</sup>

In this entry the Bishop distinguishes clearly between the chapel in which he had administered the Sacrament of Confirmation and the German frame church, where on the same day

<sup>7)</sup> Ibid., p. 148. <sup>8)</sup> Ibid., p. 168. <sup>9)</sup> Ibid., p. 180.

some Germans had assembled for a service, unattended by either the priest or the Bishop.

Recording his observations on his eleventh episcopal Visitation (1840) the Bishop reports, with respect to Erie, a still more emphatic cleavage between the two places of worship. An entry in his Diary reads: "July 26. I confirmed twenty in the Chapel in Erie and fifty in the church, which the Germans have recently erected, and which is to be dedicated soon in honor of the Immaculate Conception."<sup>10)</sup> From the Catholic Directory for 1841 we glean that at the time the Rev. Patrick Prendergast was stationed at the Chapel, and the Rev. J. Leviz, O.F.M., at the German church. According to the letter of the Franciscan, quoted in *Central Blatt and Social Justice* for April 1936,<sup>11)</sup> Father Leviz had arrived at Erie on April 23, 1840. Since there were a chapel and a church in Erie at the time, and since the priest stationed at the chapel was obliged to absent himself frequently to make the rounds of his missions, it is obvious that Fr. Leviz was compelled to use his own sacred vessels and vestments. On the occasion last mentioned the Bishop again addressed a public meeting in the Court House, although no mention of the lecture is made in the Diary at this time. Evidently he preferred to speak, as he had done before, on neutral ground, so that he might attract an audience representing all denominations; for the same reason, he chose to lecture on topics of general interest.

Bishop Kenrick did so again on his next, the 12th Visitation tour, lecturing in the Court House at Erie on August 17th, 1842, on Charity. In the entry in his Diary he speaks of the chapel for the first time as St. Patrick's chapel. "I confirmed 33," he writes, "in St. Patrick's Chapel, and 40 in the Church of St. Mary in the town of Erie."<sup>12)</sup>

GEORGE TIMPE, P.S.M.  
Washington, D. C.

### A Guide for German Immigrants to the U. S.

The student of German immigration to the United States can not but be impressed by the large number of books and brochures published in the course of a hundred years and intended to prepare those seeking a home in the New World for the tasks of their new environment. One of the outstanding publications of this nature, a volume on "Der Nordamerikanische Landwirth. Ein Handbuch für Ansiedler in den Vereinigten Staaten. Von C. L. Fleischmann," the second edition of which was brought out at Frankfurt a.M. in 1852, probably has not its like in any other language, with the possible exception of English.

The volume contains 399 pages, through which 247 wood-cuts are dispersed. It is par-

<sup>10)</sup> Ibid., p. 190. <sup>11)</sup> Vol. XXIX. No. 1, pp. 18-20.

<sup>12)</sup> Diary, p. 213.

ticularly rich in pictures of American agricultural implements of every kind, chosen with due consideration for the situation in which the emigrant would find himself both on the prairie and in the forest. There is a chapter even on the construction of log and prairie houses, and the author distinguishes between the Pennsylvania log cabin and the double log cabin of the South, etc., etc.

That the volume, first published in 1848, should have experienced a second edition even, bespeaks the intelligence of many of the German immigrants of that time. In fact, the publishers declare the demand for the book had been so great, in consequence of increased emigration, that it had been impossible to ask the author to revise the text. Fleischmann wrote the Preface in July 1848 at New York. He was an honorary member of the American Institute and a member of the Agricultural Society of the State of New York. As to the qualifications of even the poorer immigrants who settled in the wilderness, let us quote the opinion of Solon Robinson, pioneer and agriculturist, whose selected writings were recently published in two volumes by the Indiana Historical Bureau. Writing from Lake Court House, Indiana, early in January, 1845, to the Albany *Cultivator*, Robinson relates:

"The first object of importance that meets our view, is a new church, crowned with the cross, that tells us that we are in the midst of a thriving settlement of Prussian Germans, thousands of whom are annually occupying the tens of thousands of vacant acres of land in this country. They are generally men of but moderate means, and content themselves with second rate land, and conduct their farming operations upon a small and rude plan, and adopt the improvements in agriculture of their go-ahead Yankee neighbors with slow caution. Yet there are some things that we may learn of them. If they do not go over as much ground, they generally do it better. They almost universally use oxen instead of horses; and what is more, you will find their rude log stables plastered up with mud, so that they are as warm and comfortable as their own dwellings, and comparatively more neat; for it must be said that the inside of their houses often presents such an appearance in regard to neatness and comfort, as would be 'shocking' to some of my down East lady friends, who look upon a log cabin at best, as a name synonymous with every degree of discomfort."<sup>13)</sup>

Robinson's opinion regarding the condition of the homes he saw may well be true; it was a difficult task for a German woman to accustom herself to the life on the frontier and to begin housekeeping in a rude log cabin, lacking all those aids to a comfortable home to which she had been accustomed in her native land. But it is also true, that the condition of homes is not the same all over Germany; in certain sections the cleanliness and the orderliness of the housewives of Holland and New England are not common among the poorer classes, such as agricultural laborers and poor peasants.

<sup>13)</sup> Solon Robinson. Pioneer and Agriculturist. Selected Writings. Edited by H. A. Kellar. Loc. cit., Indianapolis, 1936, Vol. I., p. 401-2.

## The Central Verein and Catholic Action

### Officers of the Catholic Central Verein of America

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Communications concerning the Central Verein should be addressed to the General Secretary, F. J. Dockendorff, 502 So. 14th Street, La Crosse, Wis.

### Pursue Definite Objectives Consistently!

All too frequently efforts of Catholics, however well intended and prepared, are dissipated. Were they concentrated upon one or two objectives, as far as the chief expenditure of energy is concerned, they could readily exert far-reaching influence.

To cite a specific instance: Last April the Rev. F. C. Eckhoff, of Jennings, Mo., was invited to address a meeting of the St. Louis District Leagues of the Cath. Unions of men, women and young men on Dangerous Literature and Its Dissemination, the intention, faithfully carried out by him, being to point to the menace of trashy magazines, sensational or worse novels, and commercial lending libraries circulating literature of this kind. Fr. Eckhoff spoke again on the same subject at the Peru convention of the Cath. Union of Illinois in May, the Central Verein Convention at San Antonio in August, and the annual meeting of the Cath. Union of Missouri at Jefferson City in September. At each of these conventions, the subject of his address was made the topic of a resolution.

Thus an impetus was given to what might have, by this time, become a minor movement. But what further good has come of this par-

ticular effort? At the convention of the Cath. Union of Arkansas and at a subsequent District League meeting in that state, the same subject was discussed, and a committee has undertaken to exercise supervision over stores conducting lending libraries in at least one city in that state. Possibly elsewhere similar efforts are under way. However, the question still remains: Why should not all State and District Leagues and societies make an issue of this nature the subject of addresses and resolutions to be followed up by action? By such means, and with the aid of a reasonable amount of publicity, something like a solid Catholic public opinion regarding the issue could be developed. It would soon become known that determined and informed groups in many communities had undertaken to keep the lending libraries clean, and likewise to combat objectionable literature in what form it may assume. This knowledge would not fail to exert a wholesome influence.

### Associate Membership

The "Proceedings, N. Y. State Branch, Cath. C. V. of America and Cath. Women's Union," 1936, recently from the press, report the men's federation consists of 104 societies, composed of 8876 members, and 547 "Individual Members," associates affiliated directly with the State Branch, or indirectly through local federations. In the Women's Union, there are 44 Societies embracing 4295 members, and 473 Associates. Hence "Individual Members"—really a misnomer—number 1020, out of a total membership of 14,191.

A very desirable nucleus of strength, these groups of men and women, particularly in view of the tendency of the older established societies to dissolve while new units are not very apt to find their way into our movement. While the societies should be encouraged to devote themselves to new tasks, and while new societies should be formed and embodied in our federation, other steps should likewise be seriously considered to increase our ranks. Associate Membership seems to be one means to that end.

Such membership may be held in a District League or Local Federation, a State Branch, or, through Sustaining and Life Membership, in the C. C. V. of A. A most commendable form is the local Associate type, because it permits of cooperation between societies and Individual members in a city or county league, the direct affiliates and the delegates of societies joining in conducting the affairs of the organization, which of course should be designed to promote Catholic Social Action. For instance, in the men's Branch of the Brooklyn, New York, League, 146 such members have the same call to work in the organization as the delegates representing societies, in New York City 127, in Schenectady the same number, in Rochester 77, in Buffalo 43, in other communities smaller numbers. In the women's group,

the N. Y. C. organization numbers 233 such members, Schenectady 122, Brooklyn 102, while some other communities show smaller figures, and others none at all. Active associates are undoubtedly valuable to a federation.

This type of membership has been developed in other organizations also. The Maryland groups of men and women are largely established on this basis; in Missouri, particularly in St. Louis, the two District Leagues cultivate the acquisition of additional strength by this means. Citing these examples for emphasis only, one may fittingly suggest the enlargement of the scope of organization be well pondered. No sincere friend of our movement will discourage the continued affiliation of societies where that may be attained. But it would be folly to remain blind to a desirable development: A Central Verein of men and women, composed of State and District Branches, Societies and well organized, intelligent, active Associate Members, deeply concerned with Catholic Social Action, and bound to each other by a strong sense of solidarity. Such an organization could long continue a power for good.

### A Plea for Cultural Clubs

Advancing reasons in favor of an affirmative answer to the title of her article: "Why Not Cultural Clubs?"—published in the *Irish Rosary*—Kathlyeen Wylde offers the following arguments:

"Enthusiasm for Catholic Action should not find its outlet solely in external activity, but also in the development of trained minds among lay people. In the controversy that man is at present waging about man, his nature, his duties, and his destiny, we can contribute something of real value to the age if we try to understand and interpret for others the Christian ideal of Man and the State."

Since both Communism and Fascism transgress against this ideal seriously, knowledge on this subject is indeed most necessary to Catholics at the present time. What is called Democracy grants no assurance of protecting us against the tyranny of the State. It is founded in Rousseau's doctrine of the volonté général, which, claiming to speak by divine authority, may exercise the worst of tyrannies without experiencing even the pangs of conscience or remorse which attacked a Nero at times.

Hence we do not hesitate to say, with Miss Wylde:

"Clubs, therefore, which would provide opportunity for the development of intellectual life among Catholics are needed. Occasion should be afforded of acquiring a knowledge of history, sociology and philosophy from the Catholic standpoint. Such organized groups could teach us how to read with profit, argue with reason and acquire a sound critical outlook. They would supply notable defects in our educational system—the lack of logic as a school subject, and the neglect of philosophy by our lay University students."

Details of organization, this writer thinks, "should present no great difficulty. The main necessity is for some place where men and

women who wish to develop their minds, could meet and fit themselves for the combat against pagan ideas. There could be small groups for the pursuit of particular interests and occasional general discussions and debates. Every town or village could form its own circle."

### Merely by Way of Reminder

Thirteen years ago, after publication of the Proceedings of the C. V. Convention in 1923, *Ave Maria*, then edited by the Rev. Fr. Hudson, printed the following comment:

"The report of the Sixty-seventh General Convention of the Central Verein . . . is filled with interesting material and reasons for Catholic optimism. Prominent prelates and distinguished laymen addressed the assembly; but best of all is the mood of resolution which seems to have been that of the assembly—the mood of splendid service looking in a great many directions. The Central Verein is a model Catholic organization, despite the fact that it is often entirely overlooked in favor of something more showy and much less modest."

Prudent and just as he was the late Fr. Hudson weighed his words well. If nevertheless he uttered such praise, he must have been convinced he was not exaggerating. However, the question will not down in the minds of many whether such recognition was warranted at the time; today too there may be doubt in the minds of the more serious whether it would be warranted now. For all too many units and their members fail to live up to the high ideals set for their attainment by the conventions of the national and State organizations and by their officers throughout the year. All the more reason why the members should take their tasks more seriously. The present demands more intensive cooperation for the common good than did any previous period in the history of our organization.

### A Shallow Work

From A to Z a superficial book, "The Germans in American Life," edited by Rachel Davis-DuBois and Emma Schewpke, sins particularly in one respect: not a single page is devoted to the record of German Catholics in our country. The two women responsible for the book evidently know nothing, for instance, of the numerous hospitals founded by German Sisters in every part of the United States. Their institutions are located, and this is noteworthy, not in the great metropolitan areas only, but in towns of but 3 or 4 thousand inhabitants even. A contribution both to charity and medicine. And what of the numerous orphanages founded by German Catholic immigrants in our country from 1850 on? To which must be added thousands of schools and other educational institutions. Not even Prince Dimitri Gallitzin, the founder of Loretto, the son of one of the most distinguished German women of the 18th century, has attracted the attention of the authors of this book.

The book sins also in this respect: with Professor Faust, "The German Element in the United States," it neglects to mention the German Labor Movement in our country and the influence exerted by German workers who came to the United States imbued with Communistic or Socialistic ideas. Schlueter's excellent monograph on the subject is not mentioned in the lamentably insufficient bibliography, which omits to list also the title of the late Msgr. Joseph Och's wellworth book on the German American farmer.

That the book on "The Germans in American Life" should be uncritical may accord with the intention of the publishers; but it is certainly deplorable that to Frederick Franklin Schrader's shallow brochure on "The Germans in the Making of America", a second, equally unsatisfactory publication should have been added. And this at a time when it is highly desirable that the contribution of the people of German blood towards the development of the American Nation should be properly recognized.

**"It Must be a Poor Country Indeed Where a Westphalian Won't Prosper"**

(Old German Proverb)

Of the many parish histories written in recent years there is perhaps none other than that of the Visitation, Westphalia, Texas, based on the diary of one of its pioneers, in this case Mr. Martin Roessler. The service he has rendered is acknowledged on the title page of the Souvenir of the Golden Jubilee of the congregation, celebrated in 1933.

Both the proper names of most of the pioneers and the one chosen by them for their community indicate the first settlers on the land in this locality—they arrived in 1879 and the following years—to have been true Nether-Saxons. The following paragraph from the chronicle of the parish points in the same direction:

"While the village of Westphalia has expanded very little since its founding, the population has increased rapidly and the expansive farms of the pioneers have been divided and sub-divided to accommodate the many children who have grown up and established their own families. Fifty years ago the first settler drew up on the lone prairie; today about one thousand souls are included in the area over which the Rev. Otto Bauer has spiritual sway. The rapid growth has been backed by a spirit of exclusiveness, only German-American Catholics being urged to buy or rent land anywhere within a five or more mile radius of the Church and village."

The number of souls increased from 4, in the first year named, to 1100 in 1927; by 1931 it had been reduced to 980, due to migration of some of these "Westphalians" to other parts of Texas because of lack of land in their community. The compiler of the history, Mr. Walter G. Beach, emphasizes another factor indicative of the sturdy qualities of its people:

"From the first years of the history of Westphalia to the present time the spirit of the parish has always

been to organize all the parishioners into closely-knit units and to have these organizations join whatever state-wide bodies there are. In keeping with this pioneer enthusiasm for unity, sodalities for young boys, young girls, women, and men were begun many years ago, and all have maintained memberships in the Catholic Staats-Verband of Texas. In addition to these such organizations as the Sacred Heart League, the Cemetery Sodality, the Choir, and others have always been actively maintained."

The author of these lines singles out, however, St. Michaels Verein as "probably the most active organization in the Parish." One of its leading members, a pioneer, Mr. John G. Bockholt, was responsible for the Society joining the State organization; both he and Mr. Martin Roessler, previously referred to, were presidents at one time or other of our Texas Branch.

**YOUTH MOVEMENT AND STUDY CLUBS**

**Youth on the Battle Front**

The effete civilization which presaged the eventual dissolution of Rome was characterized, among other things, by a contemptuous attitude toward manual labor. This stigma of reproach became so imbedded in the thinking and living of the devirilized Roman citizen, that, we are told, "foreigners" had to be called in to perform the menial tasks in society.

It is for this reason that sociologists, who garner useful lessons from the laboratory of history, detect a similar note of social degeneration in the trend, on the part of youth particularly, to reject any employment other than that offered in so-called "white-collar" positions. This was evidenced even during the worst days of the depression, as well as at the present time, by the difficulty experienced in obtaining maids and servants for housekeeping duties. The contradictory situation of large corporations failing to find skilled craftsmen, while our high schools and business colleges are overcrowded with potential clerks, book-keepers, and salesmen, is further evidence of the disinclination of youth to manual trades.

An encouraging sign, which may envisage a reversion from this tendency, appears in the number of college trained men who are accepting employment in overalls. "Nearly one thousand college trained men are expected to find jobs open to them in the steel industry when they graduate this spring," according to estimates made by the American Iron and Steel Institute. "The number of such youths going into the steel industry this year will be larger than ever before." As if it were a matter of surprise, the report continues: "A large majority of the college men chose 'overalls' jobs at the outset rather than 'white-collar' work."

The increased number of employees, no doubt, is due in part to the augmented activities in the steel industry. But the large number of college trained men who "chose" the less

pretentious forms of work seems to indicate that the sobering influences of the depression were exerting themselves in a more wholesome attitude toward manual labor.

\* \* \*

The Communist tactics which enlist the youth of the nation in the crusade of destruction are well-known from their application in other countries. Even Catholic youth has been deceived, at times, by these subversive organizations parading under the guise of welfare, pacifist and similar pretensions. Conscious of this danger, Cardinal Hayes has sponsored the formation of a Catholic Youth organization of 371 units, to oppose the "apostles of discontent" in his diocese. In announcing the plan His Eminence wrote in a pastoral letter:

"Apostles of discontent, growing daily more numerous and aggressive, openly avow their purpose of stealing our youth and training them to anarchy and atheism . . . . Their zeal is a challenge to us. We cannot sit back and leave the field to them."

While steps have been inaugurated to organize the youth in the Central Verein, additional efforts might well be taken to increase this movement. The blunt situation confronts us, where in the failure of our cause to enlist the interest of youth, less worthy and even directly subversive movements will succeed. Shall it apply to us also that "the children of darkness are wiser in their generation than the children of light"?

\* \* \*

In comparing the methods of Communistic propaganda and the Christian Social Movement, it has well been said that our weakness is their strength. Not only regarding organization, but information as well, their equipment is the superior. The discipline of Red youth organizations requires long hours of serious study. The youthful Soviet sympathizer must come to know the philosophy of Karl Marx as applied to the various forms and stages of society.

It would seem that Catholic youth should at least be equally interested in learning the true social gospel of Christianity. A book, intended to convey this message to Catholics, "A Christian Sociology For Today," abridged by its author, Maurice B. Reckitt, M.A., from his more pretentious "Faith and Society," should recommend itself to study clubs and individual Catholics eager to discover a Christian solution of the problems of the present. In addition to the evaluation of current social living and the examination of the idea of a Christian Sociology, Mr. Reckitt applies the Christian principles to a practical World Order, Politics, reality in Economics and justice in industrial relations. In the dearth of books coming to grips with the realistic problems of the day, this study stands out as a most necessary and useful contribution.

A. H. C.

The Proceedings of the C. V. conventions of recent years are fruitful sources of information for those devoting at least some interest to young people. Helpful directives, supported by a strong plea, for youth guidance may be found, for instance, in the address delivered by the Most Rev. Joseph F. Rummel, Archbishop of New Orleans, at the San Antonio convention:

"Catholic Youth Movements," His Excellency declared, "will succeed only if they are built up solidly on parish lines, extended to all important centers of the respective diocese and have the wholehearted support, financial as well as moral, of the Catholic laity. This is the day of Catholic Action, and Catholic Action means primarily action of the laity—the participation of the laity in the apostolate of the hierarchy. Catholic Action is promoted by real action, sanctified by prayer and sustained by sacrifice, the sacrifice of personal service, moral encouragement, and financial support. Unless we visualize Catholic Action, and specifically the Catholic Youth Movement in these terms, there is no sense in theorizing and idealizing about Catholic Action. No form of Catholic Action is child's play; and when there is question of a real living problem such as a Catholic Youth Movement, it will require all the thought, courage, energy and resourcefulness of hierarchical leadership, priestly zeal and lay unity of action.

"The Youth Problem is undoubtedly a challenge to the modern world, a challenge to American citizenship and democracy, a challenge to society, a challenge to the Church, a challenge to Catholic organizations that have at heart the social and spiritual welfare of the rising generation. The Youth Problem is a problem that will be met in America; the question is, will it be met as it is being met by atheistic Communism in Russia, or by pre-Christian paganism in Germany, or by militaristic Fascism in Italy, or by Godless Socialism in Mexico, or even by a program divorced from religious influence in America. Or will it be met at least by us of the Catholic faith after the manner of Catholics, who value and would preserve liberty, democracy and all the priceless heritages of our beloved country, but who above all things appreciate the value set by Christ upon human souls. The answer is yours to give, the responsibility yours to account for in the day of reckoning."

Thus His Excellency. Were these truths more generally realized, should we not be able to record greater progress in the Youth Movement within the C. V.?

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The Catholic Study Club of Little Rock, Ark., composed in large part of men and women affiliated with our organizations, is devoting its attention at present to the Ages of Faith, the Renaissance, and the "Religious Revolution."

The Rev. Francis S. Guy, Ph.D., of the faculty of St. John's Seminary, is Moderator of the club, now in its seventh year, having obtained an outline of study prepared by the late Fr. Mannhardt, S.J., of St. Louis University, together with suggestions regarding the selection of books, etc.

The group conducts its sessions in a room in the Public Library.

Renewing his subscription to *Social Justice*, Rev. C. H., Ill., remarks:

"Many thanks for having continued to send me your publication. I should greatly dislike to be without *Central Blatt and Social Justice*."

## CO-OPERATION AND CREDIT UNIONS

### Advancing Co-operation--Hopes and Fears

Co-operation in our country now seems "ripe for bigger advance" to Mr. Robert Murray, leading British co-operator, who has written an account of the impression to which he obtained on a recent visit to the United States and Canada. Interested largely in consumers' co-operation, Mr. Murray considers the Consumers' Co-operative Association (C.C.A.) of Kansas City, Missouri, an outstanding example of its kind. "It has only been in existence since 1928," he writes, "but the record of its achievements already begins to read like romance."

Since Mr. Murray is a co-operator dyed-in-the-wool, a former editor of the *Scottish Co-operator* and now a Director of the Scottish Co-operative Wholesale Society, his comments on the Kansas City Association are worthy of note:

"From the commencement its aims were wide and, although keeping close to the farmer, it sought to interest and serve the ordinary consumer also, and is now acting as a general wholesale organization for the service of retail units over a wide area. One of its 'foundation stones' was petrol ('gas'). Here it rapidly ran into difficulties for the local refining company refused to supply it because its orders were so small. The C. C. A. now owns that refinery, and has added to its activities a fully-equipped wholesale grocery section from which it is supplying a steadily increasing number of retail societies, some of which are fully six hundred miles from the Kansas base."

"Those of us on this side of the 'pond' who are familiar with the struggle our own productive departments have to face when they try to oust from co-operative trade packed goods with a private manufacturer's label, will learn with interest that practically every item of a large range of packed goods which the C. C. A. carries, bears the label 'Co-op.' A further instance of activity of this kind was indicated by the fact that the Kansas Association had joined with farmer organizations in three other States in the production and sale of 'Co-op. Tractors' for farmer use. It can be seen, therefore, that Uncle Sam is now being rapidly familiarized with the idea of co-operation, and is likely to know much more about it in the years immediately ahead."

While we share this opinion, it is always tempered by fear of certain American characteristics: artificial stimulation of growth, the result of our impatience and lack of faith in principles and tomorrow; the influence of the spirit of commercialism and what it fosters, greed; the destructive blight of ulterior motives in selfish officers and members; lack of a serious conception of the obligations of membership and the unwillingness of members to acquaint themselves thoroughly with the principles of co-operation; exploitation of the term 'co-operation' and some of its methods and forms by shrewd politicians and schemers, most of them thoroughly dishonest fellows, others men of the type of Colonel Sellers.

\* \* \*

Writing on Credit Unions in *The Christian Century*, Mr. Bertram B. Fowler, who dwells

at considerable length on their development in industrial plants, but speaks only briefly of the Parish C. U., states:

"The trend is now toward the formation of rural and community Credit Unions. There is a distinct and coherent demand for the building up of a strong parish movement. Within every parish there should be a Credit Union. In those parishes in which it has developed it has proved that it can and does meet a crying need for a sound system of credit to replace charity that an unsound system of credits has in many cases augmented and swollen. The Credit Union movement is marching toward the churches with something that the churches need, a system to take from their shoulders some of the tremendous burden they have been carrying through the dark years."

Candidly, we do not profess that "within every parish there should be a Credit Union"; the author of this statement is oversanguine regarding the possibility of making co-operators out of everybody. It would be much safer to say that a large number of parishes are in need of a people's bank. Except where they were established under circumstances that did not warrant their founding, Parish C. U.'s have proven beneficial and have relieved charity of obligations that would otherwise have fallen upon its shoulders.

\* \* \*

From the essay on "What Co-operation Holds For Youth," accorded Second Prize, 1936 Verna Elsinger Memorial Essay-Oration Contest, we quote the following striking sentences:

"Theodore Roosevelt stated a great truth when he said, 'the hope of success lies in working with the boy and not with the man.' If the youth of the Nation can see the value of Co-operation in their own communities, if they will realize what it has in store for them as well as all their fellowmen, they will have taken the first step towards that new day that shall result from world-wide co-operative action. They will have begun to eliminate the need for C. C. C. Camps for 250,000 of our American young men."

Having in mind Horace Greeley's celebrated dictum, the winner of the contest, Virgil Garrison, 17 years old, a senior in Canal Winchester (Ohio) High School, points to the further truth:

"In the nineteenth century 'the West' was offered as the opportunity for brave and tireless youth. Today there is no western frontier. The frontier is a new one, and it is here at home."

\* \* \*

It is seldom non-members of a Parish C. U. obtain insight into the financial importance of a thriving association of this type and into the fluctuations affecting the volume of its affairs as is offered by the annual report of St. Andrew's unit, St. Louis. This association, it may be remembered, was established in 1927.

Total subscribed on shares \$103,360.00; withdrawn \$83,801.94; leaving a balance of \$19,558.06. The figures for loans are: Total since organization: \$73,743.25; total paid off, \$61,445.82; in force, \$12,297.43. The statement lists cash at \$6,794.20, and one bond of \$500.

This C. U. therefore, though composed practically of people of modest means, has a record of which many a "business" might well be

proud. The one item "Loans granted"—and that only for helpful purposes—amounting to \$73,743.25, is in itself a strong argument for the contention that "Peoples Banks" need not remain small or inefficient. Moreover, the members of this C. U. have, during the past ten years, learned not a little about managing their own finances.

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There is instructive information in the brief statement of St. John the Baptist C. U. of St. Louis, established Feb. 24, 1930, prepared for the Bureau by the Treasurer, Mr. H. C. Zeis:

Amount of loans during 7 years, \$59,618.00; number of loans, 442; largest loan, \$1000.00; smallest, \$10.00; average amount of loan, \$132.00.—The most common purposes for which loans were requested are, in descending order of frequency: for taxes, interest on loans, repairs on the home, renewal of loans on home, insurance, furniture, doctors' bills, street improvement assessments, business loans, coal bills, tuition, rent, clothing, purchase of a truck.

The most outstanding loan granted was for \$1000. A member had been in hospital and convalescent for a year and had contracted debts amounting to the sum named. The officers of the C. U. granted a loan to the full amount and then consolidated the bills and compromised with the creditors for the sum of \$600. The man secured employment and has since repaid the loan.

## The C. V. and Its Branches

### Convention Calendar

Catholic Central Verein of America and National Catholic Women's Union: Hartford, Conn., August 13-18.

Cath. Union and Cath. Women's League of Illinois: Carlyle, May 9-11.

Cath. C. V. and C. W. L. of Wisconsin: Sheboygan, June 13-15.

Cath. Union and Cath. Women's Union of Ohio: Columbus, July 17-18.

C. V. and C. W. U. of Pennsylvania: Beaver Falls.

St. Joseph's State League and Cath. Women's League of Indiana: Evansville.

State League and C. W. U. of Texas: Tours, in July.

C. V. and C. W. U. of Connecticut: Hartford, simultaneously with convention of C. C. V. of A.

C. V. and C. W. U. of New York: Schenectady, September 4-6.

C. V. and C. W. U. of Minnesota: September 26-27.

Cath. Union of Arkansas and C. W. U.: Prairie View.

### The National Convention

For the past seven years the Connecticut Branch of our organization has been engaged in preparing for the convention to be held at Hartford from Saturday, August the 14th, to and including Wednesday, August the 18th. It is indeed a great undertaking for so comparatively few societies, scattered over a state, to

invite the C. V. and N. C. W. U. to meet in one of the cities of Connecticut where there is but a single German parish. But so wholeheartedly are these people devoted to the cause of our organization that they were determined to overcome all obstacles in their way by concerted action and extended preparations for the event.

Both the meeting of the Executive Committee of the Branch, held on Saturday afternoon, February 13th, in the Bond Hotel, headquarters of the coming convention, and the Committee on Arrangements, conducted on the following day, gave evident proof that everything possible is being done to assure a convention worthy of the traditions of the C. V. In spite of a cold rain and heavy fog a number of priests and over 80 men and women had come from all parts of the state to Hartford to participate in the Sunday meeting. The program discussed with the Director of the Bureau by the Executive Committee on the previous day, was laid before the meeting of the Committee on Arrangements and approved. The reports of the various sub-committees submitted to the meeting were that many proofs of intelligent and active cooperation on the part of each sub-ordinated group with the whole.

The committee inspected the facilities the hotel offers for public meetings, and they were found to be adequate for the purposes of both conventions, that of the C. V. and the N. C. W. U., represented by Mrs. Mary Filser Lohr.

Both the Branch and the Committee on Arrangements are fortunate in having in the Bishop of Hartford, His Excellency, Most Rev. Maurice F. McAuliffe, more than an understanding friend. He is cooperating wholeheartedly with the group and has promised them every possible assistance. His Excellency's attitude has been a great encouragement to the officers and members of our Connecticut Branch, which celebrates the golden jubilee of its founding on the same occasion. This Branch was in fact the first Staatsverband founded because of the exigencies of the time. The following motto has been agreed upon for this year's convention:

*"For, justice is perpetual and immortal."*

(Wisdom 1, 15.)

### The C. V. Convention of 1938

The delegates attending the Jasper convention, conducted September last, of St. Joseph State League of Indiana, requested the representatives of the affiliated societies established in Indianapolis to ascertain whether or not it might be possible for them to extend an invitation to the C. C. V. of A. and the N. C. W. U. to convene in that city in 1938.

Mr. E. L. Eckstein, Secretary of the Branch, now reports these societies had agreed to invite the Federations to meet in their city, and to begin preliminary arrangements.

Moreover, Holy Ghost Society in Bethlehem, Pa., favorably discussed a suggestion to extend an invitation

tion to the greater C. V. for the same year. The officers of our organization may possibly expect a communication in this sense from this Society also.

### Episcopal Spiritual Protector Gives Mandate to Women's Union

By consent of the Administrative Committee of the American hierarchy, empowered to authorize certain of their members to grant the mandate to Catholic Action to organizations recognizing them as Episcopal Spiritual Protectors, the Most Rev. Samuel A. Stritch, Archbishop of Milwaukee, for a number of years Episcopal Protector of the Natl. Catholic Women's Union, has now issued the mandate to the women's branch of the C. V.

Thus both the C. C. V. of A. and N. C. W. U., under the Archbishops of St. Louis and Milwaukee respectively, comply with the wishes of the Holy See in this matter. Their recognition as agencies for Catholic Action stresses the obligations involved.

### Motto of Illinois Branch Convention Selected

Besides transacting matters normally coming to its attention, the Executive Committee of the Cath. Union of Illinois, meeting February 7th in Carlyle, this year's convention city, made preparations for that gathering.

It is intended the motto of the occasion, "Reconstruction of the Family," shall constitute the subject of the addresses. Contrary to a practice introduced some years ago, the Union of men and women this year return to their former practice of devoting three full days to their convention, beginning on Saturday evening and adjourning on Tuesday (May 8-11).

### N. J. Branches Attend Special Services

A pious custom, which also contributes towards the remarkable solidarity of the C. V. of New Jersey and the Hudson and Essex County Groups of the Women's Union, was observed again on January 31, when delegates from affiliated societies met in St. Augustine's church, Newark, for a service conducted annually under their joint auspices. The Rev. P. Coelestine, C.P., discoursed on Communism and the threat it represents to our country.

At the subsequent delegate session Mr. Chas. P. Saaling, chairman of the Committee on Legislation, spoke on pending bills of particular interest to members of our organization. The Rev. George J. Buttner, pastor of St. Augustine's, urged the members to continue their works of Catholic Action and recommended particularly the winning of youth for the C. V.

### Missioners' Gratitude

Acknowledging a gift, intended by one of our members for the purchase of medical supplies, Rev. J. J. Pohlen, O.M.I., writing from Sisseton, S. D., states:

"I am certain that it will please our benefactor to know that during the last three years, or ever since we changed a large dwelling house into a humble hospital, we have taken care of over three thousand patients, which certainly is a record. Almost every Indian on the Reservation has in one way or another been reached by

the good Sisters in charge of the hospital. I wish our kind benefactor could only observe the gratitude with which these Indians overwhelm the good Sisters. I know he would feel satisfied that his charitable donation will aid in alleviating the suffering of these poor children in this wilderness who are just coming to appreciate what the Catholic Church through its hospital had done for them."

Should not information of this nature induce every society, affiliated with the C. V. and the N. C. W. U., to take up a "dime-collection", intended for our Mission Fund, once a year?

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Shortly before his demise, the Rev. Fr. J. Wm. Merscher, for many years a generous contributor to our Mission Fund, had sent his accustomed donation. It was, therefore, possible for us to distribute alms in his name after he had passed away. By December 30th, Fr. Merscher's death was known to a missionary in South Africa, Rev. H. Thuenemann, O.S.F.S., who, writing on that day, assures us:

"I regret to learn of the demise of Rev. N. N., who has so often helped us, and will offer the Holy Sacrifice of the Mass for the repose of his soul."

### Meeting the Enemy in the Jungle

While the Seventh Day Adventists are not a numerous sect, they are exceedingly eager to extend their influence. Their missionaries may be found all over the world, due in large measure to the liberal assistance extended to mission efforts. The Associated Press reported on November 25th last the Foreign Mission Board of Seventh Day Adventists had announced that day an appropriation of \$3,405,437 for the missionary work to be carried on in 1937 "abroad and among Negroes and foreign-speaking persons in North America." Of this announcement we were reminded by the communication addressed to the Bureau by one of our countrymen sojourning in British Honduras, where he discovered the Adventists at work in the northern District of the Colony. He writes us:

"They are down here spreading the old falsehoods against the Church, regarding the Bible, priests, superstition of Catholics, etc. Unfortunately, they have made some headway among the disgruntled ones, the more ignorant and the children."

The local Catholic missionary, we are told, "needs a good deal of printed and illustrated matter to fight this enemy, who is in every sense of the word 'a wolf in sheep's clothing.' These preachers thrive on falsehoods. But how is it possible for the missionary to oppose them unless he is supplied with weapons as effective as theirs? Like the enemy in the Gospel, who sowed bad seed, the emissaries of the Adventists broadcast booklets and leaflets, well content to turn even one soul from the faith of its fathers."

While we went to the assistance of the local missionary at once, we cannot continue to supply demands of this nature unless our members aid our efforts.

## Deposit Convention Proceedings with Libraries!

It should be incumbent upon the secretaries of our State Branches to deposit in the libraries of historical societies, universities, etc., of their state the copies of proceedings of their Annual Conventions. We have made it a practice to send duplicate copies of convention reports of long ago to institutions such as those referred to. In fact, we keep a record of those annuals a library may still lack with the intention of supplying the missing volume, should it happen to turn up among books donated to the C. V. Library.

In recent months the Secretary of the State Historical Society of Missouri, while acknowledging receipt of a copy of the Proceedings of the 41st Annual Convention of our Missouri branch, furnished by us, wrote:

"We now have all of the Proceedings of the Annual Conventions of the Cath. Union of Mo. in our files up to 1933. If any Proceedings have been published by the C. U. of Mo. since 1933 I would appreciate the favor if you could donate such copies to the Society for permanent preservation."

The advice, to co-operate with librarians, should be followed, as it is followed by us, also in regard to depositing copies of Parish Histories, etc., in public, university and historical society libraries.

## Miscellany

Writing to us late in the fall from Sacred Heart Scholasticate at Chethipuzhay, Travancore, Fr. Aloysius of St. Joseph assures us:

"You may be justly proud of having contributed a great deal, nay, more than any other one individual or community, to the progress of our scholastics' library; and we assure you that we shall ever gratefully pray for you and all your intentions."

The Librarian of a Catholic college in the State of Pennsylvania has written us:

"We have been receiving some of your Free Leaflets which are very valuable additions to our Library. What other pamphlets of a similar nature do you publish? We would like to know the type and the subscription price as it is just such material that we need for our vertical files."

A distinguished scholar, Msgr. ...., declares:

"There is such a sturdy optimistic challenge in all the sermons and speeches of your 81st annual convention as published in your Official Report that I must send you a word to congratulate you on the success of your sessions. Eighty-one years! That takes us back to the great days of Hughes, the Kenricks, Purcell and the other great ones of the past. *Macte virtute esto!*"

The Recording Secretary of St. Joseph's Society, Appleton, Wis., writes:

"Permit me to compliment you on the articles published in *Central-Blatt and Social Justice*. I am especially interested in the series entitled 'New Deals, Past and Present.' My only regret is that this magazine does

not enjoy a much wider circulation. I would think that especially students in Catholic colleges and universities should appreciate *C. B. & S. J.* because of the articles it carries."

The District League of St. Louis City and County strives to remain alert to present-day problems.

At the meeting conducted on the fifth Sunday in January at Creve Coeur in the county, the Rev. Amos Arudio, S.J., a Mexican research student at St. Louis University, addressed the delegates on Present Conditions in Spain and Mexico. At the January session the Spiritual Director, Rev. Jos. F. Lubeley, had recommended organization of young men for Catholic Social Action.

An order for a hundred copies of "Americanism vs. Communism", placed by a priest on the Pacific Coast, was accompanied by the following remarks:

"Of all pamphlets against Communism this is the most convincing and readable. Even our longshoremen and lumberjacks can understand it."

Writing from Wisconsin, a priest assures us:

"You have a wonderful pamphlet on the Passion and Death of Christ: An Analysis and Diagnosis of Our Lord's Suffering by a Physician and Surgeon."

The remarks on Preservation of the Mother Tongue, published in the German section of the February issue of our magazine, has elicited the following strictures on the subject from a missionary laboring among the Japanese on the West Coast:

"Your 'Bewahrer der Muttersprache' strikes a kindred chord here. I am dealing with the same problem; only here dual language is a necessity since many of our people will ultimately return to Japan for a longer or shorter period. Disloyalty is not a Christian trait—whether that be shown to Christ or to one's ancestry. Excesses are possible either way—but the Christian course is always the 'golden mean'. *Virtus in medio.*"

The confidence some priests in responsible positions repose in our organization is evidenced by the advice given the representatives of the Cath. Women's League of Milwaukee on a recent occasion by the Rt. Rev. Msgr. Bernard Traudt, former Chancellor and now Vicar General of the Archdiocese of Milwaukee:

"If you follow your program received from St. Louis (headquarters—Central Bureau) you will have enough work all the year round . . . . The Missions have been sadly neglected since the beginning of the World War, and I consider this phase of Catholic Action a very noble work, helping, as it does, to spread the Gospel."

Those of our members and friends, who aid the Bureau's "Apostolate of Books" may feel rewarded by what Rev. Mother M. Hermine, Sup., St. Louis Trade School, at Baguio, in the Philippine Islands, has written us:

"I wish to thank you most sincerely for the great interest you take in our work and the generous help you gave us. I have received lately from you several parcels of books and in between two quite voluminous parcels of magazines. All of these are of the greatest

value to us; the books have added to our Library and so keep us in order with the Bureau, while the magazines grant our big boys and girls the opportunity to improve their knowledge and avoid less desirable reading."

One of those isolated societies, which do not enjoy the support that comes from affiliation in a State Branch or even a District League, but nevertheless faithfully pursue C. V. policies and remain loyal to our Federation, is St. Peter's Aid Society of Omaha, Nebraska.

At a recent meeting a letter from C. V. President Mr. F. C. Blied was read and discussed; likewise a communication from the Director of the Bureau, the latter dealing with opposition to ratification of the proposed Child Labor Amendment. Mr. Val. Peter, newspaper publisher and for years a member of the C. V., supported the request of the Bureau, relating also what certain Nebraska organizations are doing to prevent ratification.

Responding to the call of the Holy Father, the Lehigh Valley Federation of the Pennsylvania Branch had selected Communism as the subject for discussion by speakers at their quarterly meeting, conducted January 24 at Allentown.

The Rev. H. J. Huesmann delivered the English address on this topic at the public meeting, the Rev. Fr. Adolf Schorno, M.S.C., the German.—The occasion was inaugurated with a High Mass and sermon by the Rev. Aug. Buettner. Other features of this Catholic Day were: dinner in one of the parish buildings; business meetings of both men's and women's District Leagues, followed by the public gathering.

Founded over eighty years ago, St. Michael's Society, of Poughkeepsie, N. Y., is still as active as ever, unfailing in its cooperation with the Bureau. The annual meeting, held at the beginning of the year, voted \$10 for the Mission Fund while it renewed subscription to two copies of our monthly intended for the Society and also the copy addressed to the Adriance Memorial Library, of Poughkeepsie. The letter conveying this information further states:

"During the meeting held on January 17, we continued reading of the C. V. Resolutions and pamphlets recently furnished us by you. The members quite generally agreed that some good really comes out of the discussion that usually follows. We would request, therefore, 50 copies of 'Free Leaflet No. 70, Loyalty to Religion and the State."

If such were the record of all of the societies affiliated with the C. V., we could lay claim to the right to be called a Catholic phalanx.

A brief, but sympathetic outline of the life and labors of the late Msgr. John E. Rothensteiner, by Thos. F. O'Connor, has appeared in the *Catholic Historical Review*. Its author believes warranted the assertion that the Monsignor's "more intensive labors in the field of history commenced with the establishment in 1915, by the Catholic Union of Missouri, of an Historical Commission for the study of the history of the German Catholics of Missouri, an

objective later enlarged to include the general Catholic history of Missouri, irrespective of national origins. Msgr. Rothensteiner was a member of this Commission."

In addition, Professor O'Connor remarks:

"The Catholic Union project however failed to enlist interest and in February, 1917, Archbishop Glennon of St. Louis founded the Catholic Historical Society of St. Louis, with a field of investigation coterminous with Bishop Du Bourg's old Diocese of Louisiana and the Floridas."<sup>1)</sup>

The article also refers to the late Msgr. Frederick G. Holweck, to whom great credit is due for having rescued so many old records from the fate, destruction or loss, by which they were threatened.

## Book Review

### Received for Review

Muntsch, Albert, S.J., *The Church and Civilization*. Bruce Publ. Co., Milw., 1936. Cloth, 138 p. \$1.75.

Ross, Eva J., *Social Origins*. Sheed & Ward, N. Y. 1936. Cloth, 112 p. \$1.25.

*Social Concepts and Problems. A Manual for Adult Study Clubs*. Compiled and publ. by St. John's Abbey, Collegeville, Minn., 1936. p. c. 131 p. 35 cts.

Allers, Rudolf, *Heilerziehung bei Abwegigkeit des Charakters*. Verlagsanstalt Benziger & Co., Einsiedeln, Köln. Cloth, 364 p., Fr. 10.80, M.9.

Orel, Anton, *Der Deutsche Prophet*. In 12 Bänden. Verlag Augustinus Druckerei, Klosterneuburg bei Wien, 1936. Jeder Band kart. S 1.- bis S 2.60; geb. S 2.30 bis S 4.

Laros, Dr. Matthias, *Neue Zeit und Alter Glaube*. Eine Schriftenreihe über religiöse Fragen der Zeit. Herder & Co., Freiburg, 1936. Cloth, 278 p. \$1.60.

Utsch, Stephan, *Im Lande der Roten. Erinnerungen aus der russischen Revolution 1917-1918*. Herder & Co., Freiburg, 1936. Cloth, 196 p. \$1.20.

Rockenbach, Martin, *Lob der deutschen Familie. Ein Hausbuch älterer u. neuer deutscher Dichtung*. Herder & Co., Freiburg, 1936. Cloth, 332 p. \$2.15.

McSorley, Jos., C.S.P., *Think and Pray. Prayers for Use during Retreat or Holy Hour or Private Devotions*. Longmanns, Green and Co., N. Y. 1936. Cloth, 242 p. Price \$1.50.

Hoornaert, Rev. R., *The Breviary and the Laity*. Translated from the French by Rev. Wm. Busch. The Liturgical Press, Collegeville, Minn., 1936. Paper, 120 pp. Price 35 cts.

Raemers, Rev. S. A., Ph.D., *Church History. For the Use of Secondary Schools*. B. Herder Book Co., St. Louis, 1936. Cloth, 564 pp. Price \$2.25.

Brunner, Lorenz, *Marxismus am Ende? Schicksal einer Bewegung*. Verlag Benziger, Einsiedeln/Koeln. 212 p. Cloth, Fr. 5,80; p. c. Fr. 4,30.

Lauck, Willibald, *Aus Bibel und Leben*. B. Herder Book Co., St. Louis, 1936. 348 p. Cloth. Price \$1.75.

Mauriac, Francois, *Leben Jesu*. B. Herder Book Co., St. Louis, 1936. 281 p. Cloth. Price \$1.75.

Schneider, Friedrich, *Die Selbsterziehung*. Verlag Benziger, Einsiedeln/Koeln. 1936. 288 p. Cloth. Price Fr. 7,80.

<sup>1)</sup> Loc. cit., Jan., 1937, pp. 432-434.

Magnussen, Ingeborg, Des Malers Wilhelm Ahlborn Lebensschicksale, von ihm selbst erzählt. Albertus-Magnus-Verlag, Vechta i. O. 1935. kart., 215 p.

"Der deutsche Prophet." Richard Wagners sibyllinisches Lebenswerk von Fall und Erlösung des Menschengeschlechtes. In 12 Bänden. Nach Joh. Ev. Zacherls Schau gedeutet von Orel. Augustinus-Druckerei, Klosterneuburg bei Wien. Jeder Band kart. \$ 1.-bis \$ 2.60; geb. \$ 2.30 bis \$ 4.-

Lux, Rev. J. B., Permanence and Beauty In Our Catholic Cemeteries. A Series of Six Articles publ. in 'Extension Magazine', 1936. Reprinted and distrib. by the Vermont Marble Co., Proctor, Vt. p. c., 16 p.

(Continued on page 403)

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### Books Reviewed

Judiciously critical, *Catholic Book Notes*, published by the Catholic Truth Society, of England, may be relied on for a competent judgment. Hence it is we wish to quote from the first issue of the new volume of this publication (XIV) the following remarks on the works of an American writer to whom we have frequently referred, the author of two of our leaflets on the machine problem. The London publication writes:

"We are glad to welcome a new edition of Father F. A. Houck's 'The Palace Beautiful' (Pustet), a lively little book on the theological virtues. Itself a sequel to the similar volume called 'Our Palace Wonderful,' this later work is modelled on St. Augustine's dictum that 'Faith must form the foundation of the Spiritual House, Christian Hope its walls, and Charity its unitive principle and ornament.' The author has a happy gift for enlisting the aid of history and science in illustrating his teaching, and the result is that his simple and fervent pages, admirably suited to the adolescent, are never lacking in interest."

In how many family libraries in the United States may these books be found, we wonder? Or has the "big expense account," the result of indulging in luxuries of every kind, abolished the home book shelf?

Das Leben Marias der Mutter Jesu. Von Franz Michel Willam. St. Louis, B. Herder Book Company. 1936. \$2.75.

The author to whose pen we are indebted for an excellent life of Our Lord has now given us a life of the Blessed Virgin built on similar lines. The remarkable success of the previous work augurs well for the present volume. Apparently the writer has discovered the secret of making the past real and vivid to our contemporaries and thereby investing history with a new interest and charm. The secret consists in an elaborate restoration of the historical background and setting in which the characters and figures originally moved and lived. This, of course, calls for painstaking research and a fine appreciation of local color.

The scriptural data concerning the life of Our Lady are very scant, but the author ekes out this meager information by an abundance of details derived from a vast extent of archeological lore. As we read the volume we are

transported to the scenes in which the life of the Blessed Virgin was cast and we can visualize clearly the daily routine of her activity. At times the sense of reality thus produced is truly startling, and we actually imagine we see the Blessed Mother go about the discharge of her daily duties.

Though popular in presentation and style the work is thoroughly scientific, and the narrative never degenerates into mere romance and fanciful embellishment, but always remains on the basis of facts. Hence while serving the purpose of devotional reading in a high degree it also answers the needs of the student. The illustrations are lavish and well selected. They are skillfully articulated with the narrative and impart to the story a rich coloring and rare fascination.

C. BRUEHL

Bildungskräfte im Katholizismus der Welt seit dem Ende des Krieges. Unter Mitwirkung von Fachkennern des In- und Auslandes herausgegeben von Prof. Dr. Friedrich Schneider. St. Louis, B. Herder Book Company. 1936.

This survey of the cultural forces inherent in the Catholic Church is valuable and useful, though on account of its comprehensiveness it is bound to be somewhat superficial. The sources, however, where fuller information may be obtained, are indicated, and thus the inevitable gaps may easily be filled. In contrast with what a book of this type would be in our own country, the tone of the volume is not purely laudatory and eulogistic but sincerely critical. Though its pages refer to much of which we may legitimately be proud it has the courage to point out sins of omission which usually we are wont to ignore or to gloss over. Thus, for example, the article on Catholicism in the United States is honest enough to mention that American Catholics are on the whole devoid of deeper spiritual and cultural interests and that our Catholic life is in danger of externalization. It is well that we become aware of our shortcomings, for only genuine self knowledge can lead to an improvement. We are a long way from a true Catholic culture, and our much vaunted school system is doing comparatively little to promote the realization of Catholic ideals in life and society. Unfortunately we are entirely too much interested in fashioning Catholic education after secular patterns. A revival of Catholic education is contingent on its emancipation from secular ideals and influences.

The time is fast approaching when the Church must mobilize all her cultural, educational and social forces in order to stem the onrush of destruction which is gathering strength and momentum and threatening to overwhelm the world. To make effective use of these forces it is necessary to take stock of them. In this important work the present volume will be helpful.

C. BRUEHL

**Central-Blatt and Social Justice**  
Veröffentlicht von der Central-Stelle des Central-Vereins.

**Das Komitee für Katholische Aktion:**

Ehren-Vorsitzender: Most Rev. Aloysius J. Muench, Bischof von Fargo; Vorsitzender: Joseph Matt, K.S.G., St. Paul, Minn.; Schriftführer: H. B. Dielmann, San Antonio, Tex.; F. C. Blied, Madison, Wis., Präs. des C. V.; Rev. A. Mayer, St. Louis, Mo.; Rev. Wm. J. Engelen, S.J., St. Louis, Mo.; Rev. C. F. Moosmann, Munhall, Pa.; Nicholas Dietz, Brooklyn, N. Y.; F. Wm. Heckenkamp, Quincy, Ill.; Philip H. Donnelly, Rochester, N. Y.; F. P. Kenkel, Leiter der C. St., St. Louis, Mo.

Anfragen, Briefe, Geldsendungen usw., bestimmt für die Central-Stelle oder das Central-Blatt, sind zu richten an

Central Bureau of the Central Verein,  
3835 Westminster Place, St. Louis, Mo.

**Die Friedenskonferenz der chinesischen Staaten von 546 v. Chr.<sup>1)</sup>**

Nachdem sich vom 8. Jahrhundert vor Christus ab die chinesischen Lehensgebiete zu selbständigen Territorialstaaten entwickelt hatten — ein Vorgang, der sein Seitenstück in dem Deutschen Reiche des Mittelalters hat —, bildete sich dort ein politisches Gesamtbild heraus, dessen Züge moderne chinesische Geschichtsschreiber nicht unrichtig für ähnlich denen erklären, die das europäische Staatensystem des 19. und 20. Jahrhunderts aufweist. Wir finden dort das nämliche Ringen um Macht und Einfluss mit allen Mitteln der Gewalt und List, dasselbe System von Bündnissen und Gegenbündnissen, ja sogar dieselbe Dialektik und Phraseologie der Staatsmänner, wie wir sie aus unserer eigenen Gegenwart kennen. Die an der Peripherie gelegenen Grossstaaten, die ihre Macht in die unbegrenzten Ländergebiete der Fremdvölker vorschieben konnten, drängten auf der anderen Seite centripetal gegen die in ihrer Ausdehnungsfähigkeit beschränkten Innenstaaten, weil dort der Sitz der ausstrahlenden Kultur war und dem Stärksten ausserdem die zu erneuernde Würde des Universalherrschers winkte. Bei diesem Machtstreben stiessen die drängenden Kräfte beständig gegeneinander. Unablässige Kriege waren die Folge, Kriege, die mit barbarischer Grausamkeit geführt wurden, in denen die Städte geplündert und verbrannt, die Aecker verwüstet, die Bevölkerungen niedergemetzelt oder zwangsweise umgesiedelt wurden. In dieser Zeit der Schrecken und des allgemeinen Elends sannen wohlmeinende Geister eifrig über die Frage nach, wie man dem Zustande ein Ende machen könnte. Wiederholt waren die Fürsten oder ihre Minister zusammengetreten, um einen allgemeinen Bund zu schliessen, der hinfert jeden Staat, der den Frieden störte, mit gemeinsamen Mitteln zur Ordnung zwingen sollte. So wird besonders

aus den Jahren 679/78 und 652/51 v. Chr. von solchen Versammlungen berichtet, auf denen der ewige Friede feierlich von allen Staaten beschworen wurde. Teilversammlungen hat es daneben in grosser Zahl gegeben. Aber die erstrebenen Wirkungen blieben ausnahmslos aus: unmittelbar nach der feierlichen Handlung grieren die gegensätzlichen Interessen wieder aneinander, die geschworenen Eide waren vergessen, die Kriege begannen aufs neue.

Ein abermaliger, diesmal besonders gut vorbereiteter Versuch wurde im Jahre 546 gemacht, und über den Verlauf dieses allgemeinen Friedenskongresses unterrichtet uns mit grosser Ausführlichkeit das "Tso tschuan," ein sehr reichhaltiges Geschichtswerk, das zwar von dunkler Herkunft ist, dem aber die Sinologie bisher grosse Zuverlässigkeit und ein hohes Alter nachzurühmen pflegte. Wir erfahren hier über den Hergang das Folgende.

Hiang Sü, ein Minister von Sung (eines der kleineren Innenstaaten), der mit den Staatsmännern von Tsin und Tsch'u (zwei der peripherischen Grossmächte) persönlich befreundet war, fasste den Entschluss, auf einem allgemeinen Friedenskongresse „den Kriegen zwischen den Fürsten ein Ende zu machen.“ Er verhandelte zunächst mit den beiden erwähnten Grossmächten und fand deren Zustimmung. Mit diesem Ergebnis ging er nach Ts'i (der im Osten gelegenen Grossmacht). Hier machte man Schwierigkeiten, sagte sich dann aber: wenn Tsin und Tsch'u einverstanden sind und wir ablehnen, „so wird man nachher erklären, wir hätten die Abschaffung des Krieges verhindert, und wird uns damit unser Volk entfremden.“ Man stimmte also zu, ebenso danach in Ts'in (der vierten Grossmacht, die aber schliesslich doch unvertreten blieb). Die kleinen Staaten wurden verständigt, und man versammelte sich in der Hauptstadt von Sung. Das Friedensprotokoll wurde von den Vertretern von Tsin und Tsch'u entworfen; darin war vorgeschlagen, dass die von dem Einen abhängigen Staaten auch dem Anderen huldigen sollten; der König von Tsch'u sollte den Fürsten von Ts'in veranlassen, zur Aussprache nach Tsin zu kommen, der Fürst von Tsin den Fürsten von Ts'i nach Tsch'u zu gehen. Schliesslich liess man die letztere Bestimmung fallen und einigte sich auf die erstere.

Von Anbeginn an lag ein starkes Misstrauen über die Versammlung, da Tsin und Tsch'u einander mit ständigem Argwohn beobachteten, besonders nachdem sich herausgestellt hatte, dass die Angehörigen von Tsch'u sämtlich bewaffnet waren. Die Vertreter von Tsin trafen ihre Gegenmassregeln, indem sie ihre Truppen in Bereitschaft hielten, sodass wenigstens der Friede gewahrt blieb. Nach langen Erörterungen begann zwischen den Vertretern von Tsin und Tsch'u der Streit über den Vortritt bei der

<sup>1)</sup> Nach einem Vortrage in der Preussischen Akad. d. Wiss. am 22. März 1928.

Schwur-Ceremonie. Tsin beanspruchte ihn, Tsch'u betonte seine von der Versammlung bereits anerkannte Gleichberechtigung und erklärte, er könne keinen Dauer-Anspruch von Tsin anerkennen, ohne seine Unterlegenheit damit einzustehen. Man vermittelte: „Tsin verdanke seine Stellung unter den Fürsten schliesslich seiner Tugend, nicht aber seinem Vorsitz“; Tsin gab also nach und Tsch'u hatte den Vorrang.

So kam das Werk unter grossen Schwierigkeiten zustande. Nach Abschluss des Friedensbundes erhielt Hsiang Sü von seinem Fürsten zur Belohnung ein kleines Lehen. Der erste Minister von Sung erklärte darauf: Durch die Militärmacht der grossen Staaten werden die kleinen in Furcht und damit in Ordnung gehalten, auf diese Weise hat man den Frieden für sie gesichert. „Wer ist im Stande, die Heere abzuschaffen? Heere hat es von jeher gegeben. Sie schüchtern die Feinde der Ordnung ein und lassen die Tugenden der Civilisation erstrahlen. Die Weisen werden durch sie gefördert und die Unheilstifter beseitigt; Verderben und Gedenken, Erhaltung und Untergang, Torheit und Klugheit, alles hängt ab von der Heeresmacht. Verblendung ist es, wenn man die Heere abschaffen will, und kein grösseres Verbrechen gibt es, als die Fürsten durch solche Mittel der Verblendung in die Irre zu führen.“ Hsiang Sü lehnte darauf die Belohnung ab.

Der erste kriegerische Zusammenstoss nach diesem Friedenkongress erfolgte im Jahre 541, der folgende im Jahre 538. Es blieb auch jetzt alles, wie es war.

Der hier wiedergegebene Text des „Tso tshuan“ ist wiederholt von Sinologen bearbeitet worden, aber keiner von ihnen hat je die Frage aufgeworfen, wie es mit der geschichtlichen Wahrheit steht, und ob den Angaben dieser Quelle zu trauen ist. Abgesehen von dem dem gleichen Verfasser zugeschriebenen „Kuo yü“, weiss keines der übrigen in Betracht kommenden Werke etwas von den hier beschriebenen Vorgängen, und gewichtige Bedenken führen zu der Annahme, dass die Schilderung des „Tso tshuan“ eine spätere Erfindung mit satirischer Spitze ist. Wie die Dinge sich in Wahrheit abgespielt haben (dass ein Kongress im Jahre 546 stattgefunden hat, scheint nach einer Eintragung des Konfuzius selbst sicher), wissen wir nicht und werden wir vermutlich nie erfahren. Immerhin hat der Text auch ohne dies seinen Wert: am Ende des letzten vorchristlichen oder am Anfang des ersten nachchristlichen Jahrhunderts lag er bestimmt vor, und 2000 Jahre sind schliesslich auch schon ein respektables Alter für den Gedanken einer Abschaffung des Krieges und der Gründung eines Völkerbundes.

DR. O. FRANKE

## Die Stellung der Laien in der Kirche.

Ueber die hier aufgeworfene Frage bestehen vielfach falsche Ansichten, sodass einige erklärende Worte angebracht sind. Es ist unbestritten, dass das eigentliche Lehramt nur dem Papste und den Bischöfen zusteht — nicht einmal den Priestern — aber damit ist nicht gesagt, dass die Laien in dieser Hinsicht keinerlei Pflichten und Rechte hätten. Das Gegenteil ergibt sich schon daraus, dass man Gott mehr gehorchen muss als den Menschen, auch wenn sie ein geistliches Amt bekleiden, und dass jeder verpflichtet ist, seinen irrenden Bruder zurechtzuweisen. Wenn die Kirche so oft Irrlehrer verurteilt hat, so nicht darum, weil sie überhaupt geredet, sondern darum, weil sie Falsches gelehrt hatten.

Neuerdings verlangen die Päpste sogar die Wiederherstellung des Laienapostolats. In seinem Schreiben an die deutschen Bischöfe vom 29. Juli 1933 sagt Pius XI., „dass die katholische Aktion, wenn sie je am Platze war, heute über alle Massen notwendig erscheint, und in keinem ihrer Teile leicht durch ein anderes Werk erfüllt oder ersetzt werden kann. Da nämlich diese katholische Aktion, wie wir dies mehr als einmal bei Gelegenheit erklärt haben, nichts anders bedeutet, als die Teilnahme der Laien am hierarchischen Apostolat, so ist ganz klar, dass sie, wenn sie mit grösster Freigebigkeit des Herzens, mit glühendem Eifer und grösster Gefügigkeit gegen die Bischöfe des Heiligtums ausgeübt wird, für euch ein neuer Kraftstrom sein wird in der wachsenden Notlage Eurer Sprengel.“

Wichtige Erklärungen über diesen Gegenstand gab schon Leo XIII. in der Enzyklika über die Pflichten der Bürger vom 10. Januar 1890. Dort heisst es: „Wenn aber die Not es verlangt, haben nicht nur die Vorsteher die Pflicht, die Unversehrtheit des Glaubens zu beschützen, sondern 'jeder Christ ist alsdann verpflichtet, seinen Glauben vor anderen zu verteidigen, sowohl um die anderen Gläubigen zu belehren und zu befestigen, als auch um die Frechheit der Ungläubigen zurückzuweisen.'“ (St. Thomas: S. th. II, II, q. 3, art. 2 ad 2.) Die Laien sollen „gleichsam als Echo der Lehrer der Kirche“ tätig sein. „Unter den Pflichten, die wir gegen Gott und die Kirche haben, steht an erster Stelle jene, nach Möglichkeit mit Eifer die christliche Wahrheit zu verbreiten und die Irrtümer zurückzudrängen.“

Aber auch in der regelmässigen Ordnung der Kirche soll der Laie nicht völlig passiv bleiben. Die „kathol. Kirchenztg.“, Salzburg, tritt in Nr. 13, 1931, für eine innigere Annäherung von Priester und Volk ein. Die scharfe Abgrenzung des Priesterstandes vom Volke, wie wir sie heute haben, sei erst durch die mittelalterliche Entwicklung entstanden. „Wir sehen die sechs verschiedenen Weihegrade einfachhin heute

brachliegen, was doch unmöglich Zweck und Sinn dieser Weißen sein kann. Sie sind berufen, den eigentlichen Standesunterschied von Priester und Laie in etwa auszugleichen." Ferner schreibt Domkapitular Msgr. Reinhard in seiner Schrift "Der Laie im übernatürlichen Organismus der Kirche" (Verlag der Freien Vereinigung für Seelsorgehilfe, Freiburg im Brsg.) folgendes: „Es geht nicht an, Geistesbegabung und Geistesweckung für den Dienst des Reiches Gottes nur dem Klerus zuzuteilen. Das Charisma macht nicht halt an den Schranken des kirchlichen Amtes, sondern Gott der Herr hat es der ganzen Kirche verliehen und zu allen Zeiten auch über die Laienwelt ausgegossen.“ Wenn man den Laien „grundsätzlich zum Schweigen und zur Tatenlosigkeit“ verurteilen wolle, dann hiesse das „den Geist auslöschen, der von Gott gegebenen übernatürlichen Ordnung zuwiderhandeln und dem göttlichen Wirken unberechtigte Schranken ziehen wollen.“

Angesichts des erschreckenden Niedergangs von Glaube und Sitte verlangt Pius XI. in seiner Enzyklika vom 15. Mai, 1931, auch die Wiederherstellung der christlichen Ordnung im Erwerbsleben, die ohne das Laienapostolat nicht möglich ist, weil das Erwerbsleben sich bei den Laien auswirkt. Ohne Organisation ist eine ständische Ordnung undenkbar. Der einzelne Bürger stände alsdann direkt dem obersten Leiter und den Mitmenschen gegenüber.

Wie das Laienapostolat in der Kirche, ist die ständische Ordnung das verbindende Mitglied zwischen dem einzelnen Bürger und der höchsten Autorität. Diese Einrichtungen gewähren den Einzelnen praktischen Schutz gegen lieblose Ausbeutung durch stärkere und rücksichtslose Mitmenschen sowohl als gegen etwaigen Missbrauch der obrigkeitlichen Gewalt, der der einzelne Bürger wehrlos gegenüber steht. Es wäre darum angebracht, dass der hier angeregte Gedanke an der Hand der letzten päpstlichen Kundgebungen und Rundschreiben — besonders *Quadragesimo anno* — eingehend behandelt und recht bald in die Praxis umgesetzt würde. Pius XI. verlangt es sehr energisch, so dass wir die ebenso strenge Pflicht haben, dem obersten Hirten zu gehorchen. Ge-wisse Zeitübel sind offenbar eine Strafe für unsere bisherige Nachlässigkeit und unseren Ungehorsam.

### Zur Sprachenfrage.

Ein älterer, erfahrener Seelsorger schreibt uns aus Illinois:

„Ich fürchte, es wird unmöglich sein, den deutschen Unterricht wieder in die katholischen Schulen einzuführen, weil so viele auch von deutschen Eltern abstammende Priester und Schulschwestern die deutsche Sprache weder verstehen noch zu sprechen vermögen. Ja selbst die Eltern wollen 'nix deitsch' mehr sprechen. Hier in..... ist das Deutsche ganz ausgestorben, trotz der grossen Anzahl deutscher Namen bei Katholiken und Lutheranern.“

### Aus Central-Verein und Central-Stelle.

Ein gewisser äusserer Reichtum ist zum Gut der Tugend nötig, da wir durch ihn uns selbst erhalten und anderen zu Hilfe kommen. Doch muss das, was einem bestimmten Zwecke dient, auch von ihm aus seine Güte empfangen. Also ist es nötig, dass der äussere Reichtum ein Gut des Menschen sei, aber keines der höchsten, sondern gleichsam das einer niederen Ordnung.

St. Thomas von Aquin.

### Man lasse das Christentum sich auswirken!

Raummangel verbietet uns einen längeren Aufzug aus dem diesjährigen Hirtenschreiben des hochwst. Hrn. Dr. Caspar Klein, Erzbischof von Paderborn, an dieser Stelle abzudrucken. Das von apostolischem Geiste erfüllte Zeitdokument würde vielen unserer Leser ans Herz greifen; besonders jenen, die sich die Liebe zum Lande, wo ihre Wiege stand oder ihre Vorfäder lebten, bis auf den heutigen Tag bewahrt haben. Als von allgemeiner Bedeutung seien folgende Sätze dem Schreiben entnommen:

„Man lasse das Christentum sich auswirken, und die Menschheit wird gerettet werden. Als unser gegenwärtiger Papst Pius XI. am 12. Februar 1922 nach seiner feierlichen Krönung in der Peterskirche die gewaltige Menschenmenge auf dem Petersplatz segnete, da erhob sich unter der Menge auf einmal die Standarte einer jungen katholischen Vereinigung Italiens. Auf der Standarte leuchtete die Inschrift: „*O Christo - O Mortale!*“

— „Entweder Christus oder Tod!“ Europa steht vor dieser Wahl: Entweder mit Christus auferstehen oder ohne Christus untergehen! Das ist der Signalruf der Gegenwart. Keiner darf ihn überhören! Wir alle müssen kämpfen, jeder an seiner Stelle. Möge niemand sich vornehm vorkommen, aber auch keiner sich zu gering dünken, echt katholische Arbeit zu leisten zum Schutze der Lehre Christi, zur freien katholischen Religionsübung, zur Abwehr fanatischer Verhetzung, zur Pflege christlicher Familiensinnes und sozialen Opfersinnes, kurz, für den Sieg der Kirche Christi, die von ihrem göttlichen Stifter Beruf und Befähigung erhalten hat, den geistigen Hochbau der Menschheit aufzuführen und die verschiedensten Nationen in unzertrennlicher Einheit zu verbinden. Das Christentum hat die Probe von zwei Jahrtausenden bestanden und Ungezählte aus allen Ländern und Jahrhunderten haben in ihm den Frieden der Seele gefunden.“

Satz für Satz gelten die Worte des Erzbischofs von Paderborn auch für unser Land. Das Neuheitentum beherrscht, mehr als viele Katholiken es wahr haben wollen, das Leben unseres Volkes. Nicht weniger als 65 Millionen keiner Kirche angehörende Menschen, wenigstens die Hälfte der Gesamtzahl der Bewohner der V. St., sind keinem christlichen Bekenntnis angeschlossen. Selbst unter jenen, die sich Christen nennen, vertreten nicht wenige die Ansicht, das, was sie eine "institutional church" nennen, habe sich überlebt. Es ist dies der Ausfluss jenes Individualismus, den Luther als erster in den Vordergrund schob, während ihn zweihundert Jahre später die "Philosophen" noch in höherem Masse betonten und zum Grundsatz der Gesamtanschauung des Zeitalters machten. Die Unverträglichkeit dieser An-

sicht mit der von Gott eingesetzten Verfassung der Kirche liegt auf der Hand. Ebenso die Unvermeidlichkeit des Konflikts für den Fall, dass sie sich durchsetzt. Allem Anschein nach wird dies der Fall sein.

### Ueber das Mandat zur Beteiligung an der Kathol. Aktion.

Durch Eingliederung in die Katholische Aktion empfing nun auch der Schweizer. kathol. Volksverein, ähnlich wie unser C. V., das Mandat der Kathol. Aktion von den Bischöfen des Landes. Jedoch begegnete man diesem Schritte nicht allerwärts mit vollem Verständnis.

In den "Volksvereins-Annalen" bespricht nun Dr. Hans Dommann "Die Reorganisation des Schweizer. kathol. Volksvereins im Geiste der Kathol. Aktion." Ueber die vorhin erwähnte Erscheinung schreibt er:

„Da hört man zunächst den Einwand: Die Kathol. Aktion ist eine Modesache; nach dem Tode Pius' XI. wird kein Mensch mehr davon reden. Demgegenüber hat unser Hl. Vater in einer Ansprache selbst gesagt: 'Die Kathol. Aktion ist keineswegs eine "schöne Neuheit" unserer Tage, wie einige sich in den Kopf gesetzt haben, einige, die sie nicht gern durchführen möchten oder die wenigstens diese "schöne Neuheit" nicht allzu sehr lieben.... Die Kathol. Aktion ist die Form des Apostolates, die den Erfordernissen unserer Zeit am besten entspricht.'"

Auch in der Schweiz ist ausserdem das Verhältnis der Kathol. Aktion zur Politik Missdeutungen ausgesetzt. In der Absicht, auch über diese Frage Licht zu verbreiten, führt Dr. Dommann folgende richtunggebende Aeusserung Pius' XI. an:

„Da die Kathol. Aktion nichts anders ist als eine religiöse Aktion, darf sie sich nicht stützen auf Parteibestrebungen, sondern nur auf die einmütige Zusammenarbeit aller Katholiken.... Wir haben wiederholt und feierlich behauptet und bezeugt, dass die Kathol. Aktion sowohl kraft ihrer Natur und ihres Wesens.... als durch unsere klaren und bestimmten Weisungen und Anordnungen ausser und über aller Parteipolitik steht.... Niemand, der eine leitende Stelle in der... Partei bekleidet, kann gleichzeitig einen führenden Posten in der Kathol. Aktion innehaben...."

Bemerkt sei noch, dass, unter den eingangs erwähnten Umständen, eine klare Auffassung der Kathol. Aktion und der Stellung des C. V. in der Kathol. Aktion für jedes unserer Mitglieder notwendig ist. Wenn die grosse Aufgaben, die uns die Kathol. Aktion stellt, verwirklicht werden sollen, so verlangt das von uns begeisterte Hingabe an das Apostolat, an dem teilzunehmen, der C. V. nun berufen ist.

### Zum Kapitel: Widersprüche stammhafter Art.

Als Erläuterung zu dem, was wir im Februarheft unter der Ueberschrift "Tribalism" über die aus der Stammeseigenart der Deutschen sich ergebenden Zwiespälte berichteten, dient folgende Mitteilung aus dem Leben des Erzbischofs Henni. Unter teilweiser Berufung auf den "Wahrheitsfreund" berichtet der bekannte,

verstorbene Geschichtsforscher H. A. Rattermann folgende bemerkenswerte Tatsachen:

„Die deutschen Protestanten Cincinnati's führten unter sich in den zwanziger und dreissiger Jahren des 19. Jahrhunderts eine bittere landsmannschaftliche Fehde, indem Nord- und Süddeutsche auf's Heftigste einander gegenüber standen. Schon einmal hatte sich von der Pionier-Gemeinde, in welcher ursprünglich die Norddeutschen die Oberhand hatten, eine zweite Gemeinde losgetrennt, die unter Pastor Hauser begründete St. Peters Gemeinde. Gegen Ende der dreissiger Jahre entstand wieder über die Wahl eines Predigers ein höchst erbitterter Streit. Zwar gingen die Norddeutschen, obwohl damals nur eine Minderheit der Gemeinde, durch schlaue Manöver als Sieger hervor, indem ihr Predigerkandidat, Herr Möllmann, erwählt wurde, allein die Süddeutschen, die sich in der wirklichen Mehrheit wussten, machten es dem guten Prediger so heiss, dass dieser resignierte und mit den aus der Gemeinde austretenden Norddeutschen eine dritte Gemeinde begründete, die 'Norddeutsche Lutherische Kirche.' Der Hass der Gemeinden war damit jedoch nicht beschwigt, und als Prediger Möllmann im Mai 1840 starb, da weigerte sich sogar sein Amtskollege von der alten Johannese-Gemeinde, die Leichenrede zu halten. Prediger Hauser von der Peters-Gemeinde hielt zwar beim Leichenbegängnis eine Rede, allein die Haupt-Leichenrede hielt der — katholische Priester und Generalvikar Dr. Johann Martin Henni. Auch begleitete Henni die Leiche zu ihrer letzten Ruhestätte, dadurch den echt christlichen Grundsatz bewahrend, dass es ein Werk der Nächstenliebe ist, die Toten zu begraben. Er ging noch weiter, indem er im 'Wahrheitsfreund' (Nummer 43 vom 21. Mai 1840) einen ehrenvollen Nekrolog des verstorbenen protestantischen Predigers veröffentlichte, wenn auch unter der Form eines 'Eingesandt'!')"

Die Gründung der "Norddeutschen Lutherischen Kirche" erinnert uns an den Versuch des Pfarrers Hundt, im "Norddeutschen Katholiken" eine besonders für seine "Landsleute" bestimmte Wochenschrift zu gründen. Auch er dürfte zu diesem Unternehmen veranlasst worden sein durch die Ueberzeugung, die bestehenden Wochenschriften taugten nicht recht für Menschen niederdeutschen Geblütes und niederdeutscher Art.

### Der ferne Osten, das hoffnungsvollste Missionsgebiet.

Ein für den nun im Grabe ruhenden hochw. Fr. Merscher bestimmtes Schreiben des Missionsbischofs Bonifatius Sauer, O.S.B., in Korea, vom 4. Januar d. J., ist auch für weitere Kreise von Bedeutung. Der hochw. Bischof schreibt im Anschluss an seinen Dank für eine von dem Heimgegangenen gespendete Gabe:

„Gott sei Dank, konnten wir auch nun im vergangenen Jahre trotz aller Schwierigkeiten durchhalten, ja sogar noch eine Anzahl neuer Stationen gründen. Es ist dies auch unbedingt notwendig, denn die Bevölkerung wächst hier in den beiden Provinzen, die mir anvertraut sind, durch Zuzug ganz gewaltig; eine Gross- oder Industriestadt ersteht neben der andern. Und wenn wir uns nicht mit aller Kraft einsetzen, ist unsere Sache verloren. Es gilt dies insbesondere auch von den Schulen, die uns nicht bloss die Jugend sichern, sondern auch durch die Kinder oftmals die Eltern dem hl. Glauben zuführen. Mir scheint, Ostasien mit seinen 500-600 Millionen Menschen ist gegenwärtig das wichtigste Missionsfeld unserer hl. Kirche. Gelingt es, dasselbe

1) Rattermann, H. A. Gesammelte Ausgewählte Werke. Vol. X., Cinci, 1911, pp. 330-331.

für Christus zu gewinnen, so wird das übrige Asien und auch Afrika folgen. Gelingt es nicht, dann dürfte es Jahrhunderte dauern, bis sich wieder eine solche Gelegenheit bietet."

Im Anschluss an diese Bemerkungen meldet Bischof Sauer:

„An der Vigil von Weihnachten vermochten wir wiederum einer ansehnlichen Zahl Erwachsener die hl. Taufe zu spenden. Und zwar in Wonsan, 40; Tokwon (Abtei), 26 (viele konnten den hohen Schnees wegen nicht kommen); Kowon, 20; Yongheung, 52 (diese Christengemeinde besteht erst seit 1931, hat aber schon 1300 Seelen); Hoiryong, 37, u.s.w.“

Uebrigens sei nicht Weihnachten, so heisst es weiter in dem Briefe, sondern Ostern die Haupttaufzeit. Man könne sagen, jeder Missionar erreiche im Jahre durchschnittlich 100-150 Taufen.

Korea, dessen Erdboden öfters bereits mit Märtyrerblut getränkt wurde, gilt allgemein als vielversprechendes Missionsgebiet. Die deutschen Benediktiner haben sich dort besonders bewährt.

\* \* \*

Auf die von uns an den Missionar, Pater Albert Klaus, O.F.M., gerichtete Anfrage, welche Art gebrauchter liturgischer Bücher in China willkommen seien, empfingen wir folgende Antwort:

„Was wir besonders gut gebrauchen können sind neuere Missale und Rituale, zumal diese Bücher auf unseren vielen Reisen sehr leiden und wegen der hohen Preise meist nicht angeschafft werden können. Viele müssen sich da mit alten, sehr abgenutzten Büchern dieser Art zufrieden geben. Neuere römische Breviere sind ebenfalls stets willkommen; wenn wir sie selber nicht gebrauchen, geben wir sie an unser Priesterseminar ab, wo angehende Priester sie immer gut zu verwenden vermögen.“

Liturgische Bücher genannter Art werden von der C. St. gerne weiterbefördert werden; für Vesperale und Graduale besitzt wenigstens Pater Klaus keine Verwendung.

\* \* \*

Aus dem auf Madagaskar den elsässischen Käpuzinern eingeräumten Missionsgebiet schreibt man uns:

„Seit unserer Ankunft 1932 wurde jedes Jahr eine neue Station gegründet. In Ambanja selber bauen wir eine grosse Kirche, welche 1100 Personen fassen kann. Bis Pfingsten wird sie vollendet sein. Mädchen- und Knabenschule sind bereits fertig. Mit dem 1. Februar wird die Knabenschule eröffnet mit einem eingeborenen Lehrer. Die Mädchenschule kann noch nicht eröffnet werden, da wir noch keine Schwestern haben. Unser apostolischer Präfekt will dieses Jahr noch nach Europa reisen, um eine Schwesternkongregation zu gewinnen. In meinem Distrikte sind jetzt 15 Kapellen. Einer von uns beiden Paters, die wir hier sind, geht immer aus, diese Christengemeinden zu besuchen. Jede Christengemeinde wird von einem freiwilligen Katechisten geleitet. Manche von diesen Katechisten sind jedoch noch weit zurück in ihren Kenntnissen. Wir müssen jedoch vorlieb mit ihnen nehmen, da wir ausgebildete Katechisten nicht bezahlen können. Die Malyaches sind im allgemeinen gute Laienapostel. Sie gehen uns Missionären tüchtig an die Hand. Leider gibt's auch schon in Madagaskar, besonders in Tananarivo, eine kommunistische Bewegung. Der jetzige Gouverneur hat aber Gottlob noch eine starke Hand, und kann so die Bewegung noch hemmen.“

Es ist ungemein bezeichnend für die dem

Kommunismus eigene Ansteckungsgefahr, dass sich die Bewegung bereits auf Madagaskar merkbar macht! Nun führten wir jüngst die Angaben eines im Inneren von Luzon, Phillipinen, tätigen Missionars an, dass auch dort der Kommunismus bereits in den Köpfen mancher Leute spuke. Ist es nicht an der Zeit, ernstlich an die Abwehr zu denken in unserem Lande?

\* \* \*

Immer wieder danken Missionare für die ihnen von der C. St. so regelmässig zugesandten Zeitschriften etc. So jüngst Rev. F. R., O.F.M., China:

„Für die gütige Zusendung des wertvollen Lesestoffes danke ich Ihnen recht innig. Fast alle Zeitschriften, die ich früher hielt, habe ich abbestellen müssen. So ist mir Ihre Lektüre-Sendung stets sehr willkommen.“

### Bethlehem, Pa., will Konventionstadt werden.

Auf der im Januar abgehaltenen Jahresversammlung des Hl. Geist K. U. Vereins von Bethlehem sprach der Pfarrer der Hl. Geist Gemeinde, Hochw. S. A. Fasig, den Wunsch aus, der C. V. möge im Jahre 1938 dort tagen, zugleich mit unserem Pennsylvania Zweig. Auch riet er den Mitgliedern an, jetzt bereits damit zu beginnen, die Mittel zur Bestreitung der von einer Generalversammlung unzertrennlichen Ausgaben aufzubringen.

Der als tätiges Glied des Lechatal-Verbandes bekannte Verein wird im kommenden Monat den 35. Jahrestag seiner Gründung mit Generalkommunion begehen.

### Miszellen.

Es schreibt uns ein Apostolischer Vikar:

„Wir Missionare hier im fernen Südwest-Afrika freuen uns seit Jahren auf das Eintreffen des 'Central-Blatt and Social Justice.' Wirklich gediegene, gehaltvolle Aufsätze. Das Blatt erscheint uns von Jahr zu Jahr gewichtiger und notwendiger für unsere Zeit.“

Sowohl der Hudson County Verband unseres New Jersey Zweigs, als auch mehrere Einzelvevereine in jenem Staate, beobachten andauernd die von uns besonders empfohlene Gepflogenheit, durch sog. "Dime-Kollekteten" Mittel für die Missionen aufzubringen.

So übersandte uns der Schatzmeister des Hudson County Verbandes unlängst \$40, bestehend aus drei Gaben: \$28.50, aufgebracht in dessen Monatsversammlungen, während der K. U. Verein der Hl. Familie \$6.50 und der St. Joseph K. U. Verein \$5.00 beitrugen. Beide, von Union City, N. J., sind Zweige des Hudson County Verbandes.

Nicht weniger als 24 Seiten, aus einer Gesamtheit von 32 Seiten des Jan.-Feb.-Hefts des "Bonifatiusblattes" (Paderborn) sind dem Leben des hervorragenden Konvertiten und Bischofs Nikolaus Steno gewidmet.

Dürfte man es wagen amerikanischen Lesern etwas derartiges zu bieten? Wir möchten es bezweifeln. Man erwartet eben selbst von Zeitschriften, deren Aufgabe es ist, das religiöse, sittliche und geistige Leben zu pflegen und die Kultur zu fördern, dass sie unterhalten,